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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVII.

JACKSON, MISS., July 9, 1925

NEW SERIES
VOLUME XXVII, No. 25

In Birmingham, Ala., Baptists have grown in twenty years from 4,493 to 18,643.

Dr. W. A. Hewitt of Jackson was with Pastor D. A. McCall in a good meeting last week at Jonestown.

Nearly half of the Presbyterians in Canada did not go into the church union with Methodists and Congregationalists.

Evangelist Thos. J. Norsworthy is with Pastor G. S. Jarmon in a meeting at Ruleville after an evangelistic campaign in Texas and Arkansas.

Dr. J. H. Barber, once pastor at Clinton in our state, is now pastor of Cherokee Heights, Macon, Ga., and Professor of Evangelism in Mercer University.

The Biblical Recorder of North Carolina denies the statement made in many papers that Dr. W. L. Poteat has resigned the Presidency of Wake Forest College. The Recorder preserves a very decent silence on some matters.

It is said that Moffats translation of the fifty-third chapter of Isaiah reads, "Why Israel of old goes up like a sapling, like a shoot springing from dry soil". We do not know of a greater crime than corrupting the word of God.

C. S. Moulder has accepted a position with Clarke College as instructor and field worker. He is a son of Rev. D. W. Moulder of Smith County, reared on a farm, graduated from Mississippi College and has taught for some time in Simpson County Agricultural High School. He is well known in the southern part of the State as a preacher, teacher and singer.

The Baptist Witness said recently that Northern Baptists have seen the folly of contention and predicted that at Seattle there would be little or nothing said about Modernism and Fundamentalism. This only goes to show what poor prophets we all are, for the reports from Seattle are hardly more than reports of battles. Our predictions are often born of our preferences and prejudices.

Did you know that Mississippi has two country churches with brick buildings? One is at Liberty, Mississippi, a full time Church, and the other is at Catchings in Sharkey County, a half time Church. These Churches are equipped with Sunday School rooms and are a credit to the communities in which they are located. This is a start in the right direction and we want it to continue. If there are other country churches in the State having brick buildings, we should be glad to have the information.

Pastor J. D. Franks has completed four years at Columbus and unlike the Methodist preachers, he does not have to move on, but is going strong, now holding a tent meeting in the city. In the four years he has received about 600 new members, fully half of them by baptism. In the past year 173 have been received, 68 by baptism. The Sunday School has grown from less than 400 to an average attendance of 624 the past year. A good list of subscriptions to the Record recently came in from Columbus.

W. H. Houghton succeeds J. W. Ham as pastor of Tabernacle Church, Atlanta.

Dr. James Asa White has resigned the Presidency of the Baptist Woman's College of Denver. He is a former Mississippian.

Dr. and Mrs. A. J. Holt of Punta Gorda, Fla., recently celebrated their golden wedding. May their joy and usefulness continue.

Robert E. Connelly accepted the pastorate of McLemore Ave. Church in Memphis and is on the field. He has been B. Y. P. U. Secretary in Georgia.

We expect to publish next week the address of Dr. E. Y. Mullins made at the last Southern Baptist Convention. We are sorry that a flood of material has delayed its publication.

Dr. W. L. Phelps, a Baptist in Yale University, declines the Presidency of a new University at Miami, Fla.

Pastor B. H. Lovelace baptized one at Clinton last week. The Sunday School gave \$100.00 on Education day. The pastor was given a month's vacation.

J. A. Barnhill, pastor Calvary Church, Memphis, laid hands on three new deacons recently. Rev. J. Norris Palmer, pastor of Speedway Terrace Church, assisted.

Evangelists T. T. Martin and Sam Raborn have recently been in a great meeting at Fort Stockton, Texas. The sermons were translated into Spanish by an interpreter and many Mexicans were converted.

The church at Utica will have Dr. T. O. Reese with them in a meeting beginning the fifth Sunday in August. Pastor Williams will have him for two weeks previous to this at Pine Bluff church.

New Bethlehem Church of Simpson County, recently licensed Robert Bounds to the ministry. He is married and has attended the Simpson County A. H. S. He will enter Clarke College next session.

Pastor Owen Williams says that Brother S. R. Young preached for him Sunday night at Pine Bluff in Copiah County, where he was once pastor. The people were delighted to have him and gave him a full house. This is a country church which has 100 at prayer meeting during the busy season and 250 at Sunday School.

Pastor W. H. Thompson writes: "Brother W. W. Kyzer and Singer Perry have been with us in a great meeting in West Laurel Church. We gave the hand of fellowship to 116 last Sunday and 64 of them were for baptism, and there are more to follow. Kyzer and Perry make a great team."

The Religious Herald recently sent out self-addressed cards to friends in Virginia asking information that would enable them to reach new subscribers. One card came back with this message: "Dear Aunt Nan: I left my toothbrush in the bath-room in the window, and grandmother forgot her side combs. Will you please send them by grandfather when he comes. It is time for the mail so I will have to stop."

P. S. If he does not stop over, mail them."

The State Board of Education of Tennessee recently adopted the following resolution: "Resolved, that the Board of Education of Tennessee hereby approves of the inclusion of the Bible in the curriculum of elective studies for which schools may give credit. To this end, the Commissioner of Education is authorized to appoint a committee of five representatives of the Protestant, Catholic and Jewish faiths of our State, all of which have the Bible as the basis of their moral and spiritual instruction, to formulate a syllabus of Bible study, and a plan for teaching same, which committee shall report as promptly as convenient to the State Board of Education for final approval of its recommendations."

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Senator Underwood of Alabama says he will not be a candidate for re-election. It will be remembered that he was an unsuccessful candidate for the Presidential nomination at the last Democratic convention, but was unsatisfactory to the Anti-Saloon League.

The First Baptist Church of Corinth, Miss., closed on the 28th ult. a two weeks evangelistic meeting in which the pastor, Dr. T. W. Young, did the preaching and was aided by Mr. P. S. Rowland of Macon, Ga., in the singing. In spite of the excessively hot and dry weather, the attendance was large and never lagged. At the morning service Dr. Young spoke especially to Christians on such themes as "How we may know that we are Christians", "How to keep growing as Christians", "Will any who are Christians, ever fall away and be lost", "The safe-guarded life", etc. The evening sermons were in the nature of an appeal to the unsaved to come to Christ, accept Him and be saved. There were a number of additions to the church and others have signified their intention to unite. Mr. Rowland is a great song leader and fine soloist, and endeared himself to the entire church and community.

THE OLD TIME RELIGION

By Chas. Strother Henderson

Preached at Greenville, Miss. and sent to The Baptist Record by request.

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles, for he looked for a city which hath foundations, whose builder and maker is God."—Hebrews 11:8-10.

There is not in all religious literature a more familiar and enchanting phrase than the term, "Old Time Religion". In spite of the fact that it is a sort of a nomenclature applied to no special religious sentiment nor particular class of piety, and is more frequently used as a misnomer than it is a meaningful term, it still has in it a sort of an application that ranges from the sacredness of the old to the brilliancy of the new. It at once awakens in our minds an attitude of anticipation; and stirs in our souls a sense of solemnity. The professional evangelist works it over-time; and we all join heartily in singing, "It was good for our fathers, it is good enough for me".

The Old Time Religion is good enough for any one, provided it is old enough. But old is a relative term. Men are old at 60 years, dogs are old at 60 months, clothes are old at 60 weeks, and debts are old at 60 days. Some things are never old, and others are never new, while still others are both old and new. The mountain is as old as the world; the sunset is as new as today, while the moon is as old or as new as the almanac is pleased to make it. Aside from and above all things stands God both old and new all the time. Yesterday, today, tomorrow and forever the same. Some things are temporal; others are eternal. The temporal are timely and passing, the eternal are timeless and abiding. Religion may be either or both. It all depends upon the sort of religion we have in mind when we are using the term. But only the old is real and only the real is old. The Old Time Religion is all right provided it is old enough. How old then, should it be before it is old enough?

The misleading thing about the phrase, "The Old Time Religion" as it is most frequently used today is, that what the speaker has in mind when he is talking about "The Old Time Religion" is not old at all, but rather a recent idea or movement. The average man when he is clamoring for the old time religion is thinking about some emotional sentiment that satisfied his untrained and undeveloped mind when he was a mere lad. His mind is turning back to a sweeping revival that broke out in the month of August in 1872 and died out in September the same year Anno Domini. Now, the real Old Time Religion is older than that. It did not begin in a country church during the 18th century, nor did it die out then and there. It did not originate with the Reformation of Martin Luther nor is it dependent upon the revolutionist for its perpetuation. It did not have its first expression in the Nicene creed nor will it have its final expression in the Fundamentalist Convention. One will have to plough back through a maze of theology that has passed off as the old time religion before one gets back to the original brand. Theology comes from God, but not all the theology of our day came from God. Pure religion said Jesus was like the child, and we will have to go back to the childhood days of the race to find the "Old Time Religion". The Christian religion had its beginning with Abraham. His then must be the type of the old time religion. It is a rather singular fact that the Jew, the Mohammedan and the Christian all claim that Abraham is the father of their faith. The scriptures call him the

"Friend of God", and he is indeed the "Father of the Faithful". Would we not do well to study the religion of Abraham and see if we can discover what it was in his faith that has brought it down across the centuries?

In the study of the Religion of Abraham we come upon two eternal elements: and it is these that have made his religion the old and the real, as well as the ever new. These two elements are "Spiritual Realities", and "The Social Results".

I. The Spiritual Realities

To begin with, the religion of Abraham was personal. It was a personal experience, and was therefore genuine. It was not merely the traditional experience of his fathers handed down to him in a set of stock phrases. It was a real discovery that he made for himself, when God called him back there in the early dawn of history. The dew of youth was still upon him, and the mist of the morning had hardly cleared away when the light broke upon his mind. Just what it was that stirred his soul there, is not altogether known, but one thing is certain it was no static quantity inherited from the distant past. It was a living and growing expression of faith in God. That he was faithful and loyal to whatever was good in the religion of his fathers may be assumed, for if we live up to the light we have, we shall have more light, and if we are steadfast in Chaldea we shall probably be called to Canaan to help shape the history of the world. But being loyal to the past does not mean being bound to it. His main business does not seem to have been interpreting the past for he was too busy articulating the voice of God as He spoke to him concerning the future. He may have been concerned about the faith of his fathers, but he was certainly concerned about the faith of his sons. The Old Time Religion is personal, and as we "contend for the faith once delivered to the saints", we must not substitute for that faith some local stereotyped form of doctrinal statement, less than fifty years old for that large and eternal element in religion that gives to every man an inalienable right to a personal experience with God. That was Abraham's first principle in religion.

Again, the religion of Abraham was practical. It was a religion that fit into the needs of his day and time. It was a day for a new venture, and God called Abraham to make it, and he went out from the land of his fathers. It brought a great disturbance in the life of Abraham, and Terah and Lot. They were living quietly there in Ur, surrounded by the flat low land of Mesopotamia, in ease and luxury, when lo! the voice of the inner shrine calls him to the land of hills and valleys. Men have always been disturbed when they have met God face to face. But The Old Time Religion will make men readjust life to the new vision that it brings. Well has the poet expressed it in those immortal lines:

I had walked life's path with an easy tread;
Had followed where comfort and pleasure led;
And then, by chance, in a quiet place,
I met my Master face to face.

With station and rank and wealth as my goal,
Much thought for body, and none for the soul,
I had entered to win in life's mad race,
When I met my Master face to face.

I had built my castles and reared them high,
Until their towers had pierced the sky,
I had sworn to rule with an iron mace,
When I met my Master face to face.

I met Him and knew Him and blushed to see
That His eyes of sorrow were fixed on me;
I faltered and fell at His feet that day,
While all my castles had vanished away.

Melted and vanished and in their place,
I saw naught else but Jesus' face.

I cried aloud, O, make me meet,
To follow the marks of Thy wounded feet.

My thought is now for the souls of men;
I lost my life, to find it again,
For since alone in that sweet place,
My Master and I stood face to face.

Quite frequently the man who is most vociferous in his cry for Old Time Religion is trying to evade the practical teaching of Jesus. In this day of applied Christianity when the social teachings of Jesus are being voiced with a new book every few months, and preached from the pulpit every Sunday, and demonstrated by many welfare organizations, the unscrupulous business man finds himself sitting in a hard place. And from the pelting shots with which these smite what conscience he has left he seeks to barricade himself with a cry for "Old Time Religion". And from the fire and brimstone of such searching questions as these which come out of the social impact of the gospel—"How much salary does your company pay you?" "How much do you pay your employees?" "What per cent do you make on your investment?" "How little do you pay the small stockholder?" "How much of your stock is watered?" and "How about the Golden Rule?" he takes shelter under the cowardly cry of "Give me the Old Time Religion". The Old Time Religion of ease was not good enough for Abraham by a thousand miles, and the average capitalist of today is further off than that, even if he does give one tenth to missions. The present industrial system, which is organized around the motive to get and gain has caught up in its grip thousands of innocent children and helpless women whose lives are ebbing out under the strain of long hours and scant wages. And the man whose coffers are made fat by the blood of their sacrifices, and who at the same time sings about the old time religion being good enough for Moses, and is good enough for him, is committing unmitigated slander against Moses and murder against his fellow-man, while the voice of God thunders in his ear "Let my people go". It is much easier to sing about religion than it is to work at it. The individualistic type of religion of two decades ago that concerned itself with getting men into heaven at death was much less bothersome than bringing the Kingdom of God to bear upon the earth which would mean a readjustment of the selfish getting of gain in life. But the religion of Abraham was a religion of love. He went out to get a blessing from God and to become a blessing to the world.

Then again the religion of Abraham was progressive. It was a gradual revelation with a growth of grace and faith. He left behind in the city of Ur the irrelevant and unessential things, and carried the great realities of a spiritual life with him into a new land. He had many experiences in that land that were unique and unusual, any one of which would have made him immortal, but Abraham never allowed any one stage of his spiritual development to become final in authority. Each day he looked forward to something yet to come that would transcend in value all former achievements and fulfill his highest hopes. Now, that is not the way of the intellectually lazy, and perhaps after all, a part of this cry for the old time religion may be but the unintelligent sigh for the repression of the new insight. Intellectual or spiritual gymnastics is quite as inconvenient as the morning "setting up exercises" when a man has over-slept himself. So, "The old is better" may be a sort of a soothing balm for whatever laceration a new thought which he happens to bump into may make upon his undisturbed mind. Back to grandfather's Bible may be back to a Bible whose lids are covered with dust. The appeal "Back to Jesus, and His kingdom" is a misdirected

(Continued on page 12)

SOME BAPTIST LEADERS AND DR. SCARBOROUGH IN PARTICULAR

By Selsus E. Tull

Southern Baptists are just now in a state of mind where they ought to stop and think things through very seriously. There is a spirit of restlessness and uneasiness in the Baptist atmosphere. There is a chance of great harm being done to Baptist unity if some policies and practices are not speedily revised. The attitude of some of our spokesmen is most certainly cutting cross-grain down in the common ranks.

Since Dr. L. R. Scarborough, so well-beloved and well known among us, is such a prolific writer for our denominational press, I am going to take him up as an example and make some comments that may be applied generally.

For the benefit of those who may chance to read this article, I want to say that Dr. Scarborough and I are good personal friends, and I have loyally supported him in putting his policies over in the Churches while he was at the head of our great Campaign Commission. So, it will be perfectly understood that what I am to say is in no sense to be construed as a pick at him or a personal criticism in any respect. I am simply using this method of digging right at the heart of some serious matters that every earnest Baptist is concerned about. All of us can feel that there are some things wrong among us, and I am sure that a policy of open confidence and open discussion is the only method that will restore confidence. I submit the following as a friendly criticism against some of our Leaders, using Dr. Scarborough as an illustration.

1. Keep Personal Feeling Out of Public and Common-cause Issues.

All over the South, it is a matter of common knowledge that Dr. Scarborough bears a very deep personal bitterness against Dr. J. Frank Norris of Fort Worth. I am not registering any judgment against Dr. Scarborough for this. He may have justifiable grounds, as he feels it, for this personal grudge, but my point is, that Dr. Scarborough ought not to permit this feeling to appear in his writings in the denominational press. He does not usually call names but everybody knows whom he is talking about.

For instance, in discussing the Memphis declaration of Faith which appeared in most all our denominational papers, Dr. Scarborough put in several paragraphs (where they were not censored out by the Editor) of the very harshest denunciation of The Baptist Bible Union, saying among other things: "The leaders of the Baptist Bible Union who do not want a settlement, but only want an issue and a fight, rallied around Dr. Stealey and his proposition. One of the leaders of this movement, showing his animus and purpose, was heard to say, 'I would give ten thousand dollars for the Stealey article to be defeated'. (Strange that they would have 'rallied around Dr. Stealey' if that were true.) He was greatly disappointed because he did not get to speak before the Convention. (Did he mean to speak against the Stealey article?) This divisive movement of the Baptist Bible Union, with its three leaders, (Namely, Norris, Riley, and Shields) all of whom are discounted Baptists, sought in pre-convention meetings in every way possible by sensational, misrepresentative, denunciatory propaganda, advertisements and discussions, to create a bad and divisive atmosphere for our Convention".

There is not a doubt of the personal feeling coursing through these words; but this is Dr. Scarborough's method of pre-judging the readers of our denominational papers against those with whom he differs.

Everybody who understands the Texas Issue knows why Dr. Scarborough is led to say these bitter things. Many, in other States, are getting tired of the way the "Texas Fight" is being injected into matters outside of Texas. Dr. Scarborough seems to forget that there are lots of people over the South who do not feel that they

have to take the opposite side of a question just because Frank Norris happens to declare which side he is on. Such folks feel that Dr. Scarborough is only hurting his influence because of his personal bitterness towards his former pastor. Frank Norris is one of those individualistic personages that happen in the world about once in a generation who cannot be disposed of by an attempt to destroy him. Frank has a winsome personality. His friends throng him and his opponents keep their eye on him constantly. I overheard a fine lady over at Memphis say, "Oh, I have just seen Frank Norris. I think he is so handsome and cute"! How are you going to put a man like that out of business? Frank Norris is a great fellow. He don't even hate monkeys; he just loves to tease them. There are lots of people who are believing that whenever our leaders quit putting clubs in Frank Norris' hands, he will quit whacking them over the head with them.

2. Avoid the Apparent Use of Public Position in Putting Over Issues.

There is a prevailing sentiment down in the common ranks to the effect that Dr. Scarborough and others of our leaders are failing to take the rank and file into consideration in their advocacy of doctrine, policy, and method. Dr. Scarborough has a way of holding up the idea that our leaders possess a sort of infallibility because of their position before the Denomination. For instance, he says in a recent article: "As I see the situation, we face some dangers, and I would caution the brotherhood about them: First, destruction of confidence in leadership. Our leaders are true to the truth. They are doing their best against great difficulties. He who seeks to destroy the confidence of the people in the chosen leaders by innuendo and misrepresentation, is aiding the cause of modernism. Such conduct sows the seed of suicide and will cause people to lose confidence in such critics".

Now the facts appear that some of us think that the leaders are not always "true to the truth". Some of us do not think that, "they are doing their best against great difficulties". These things are not unanimously granted to be true; but how are we going to ever say so if Dr. Scarborough's logic is true? We will play into the hands of the Modernist and otherwise commit "suicide" if we lift our voice against a "leader". The expression, "He who seeks to destroy confidence", goes entirely too far. A brother is not seeking to destroy confidence if he dares to differ with the "leaders". He may be only attempting to have a brother's rightful voice in purely common-cause matters. The brother who dares to express his opinion may be just as true and loyal as any "leader", and his opinion ought to be honored and respected, if not sought. No leader can continually "lead" a free people by driving methods. Right there is where caution should become our counsellor.

3. Do Not Attempt to Take Things For Granted Upon Which There Is a Difference of Opinion.

There is a chance of getting in too big a hurry when the opinion of masses of folks is involved. You can not force a Baptist to support a thing he does not believe in. Things are not all right just by saying they are all right. For instance, Dr. Scarborough says in his article on "A Four-fold Answer to Modernism": "The second great constructive answer to modernism is found in the sound, gospel, orthodox Baptist pulpits and Baptist schools in the South". That statement does violence to the truth in two respects. First, it asserts that all the schools in the South are "sound and orthodox". Right there is where a big difference of opinion arises. That is attempting to carry a point by taking too much for granted. In the second place, that sentence puts our Baptist schools and pulpits into the same classification as to orthodoxy. That classification is utterly wrong. The present-day school question is involved in a number of ways that our pulpits are not. We can deal easily with a preacher that might turn Evolutionist, but digging

Evolutionists out of our schools is another question. Therefore, Dr. Scarborough is attempting to cover up some vital issues under the broad sentiment that everything is all right and all our schools are orthodox.

4. Do Not Read a Man Out of the Denomination Because He Differs With You on Matters of Policy and Method.

Speaking of "critics", Dr. Scarborough says: "Such conduct sows the seed of suicide and will cause people to lose confidence in such critics". Therein lies the dangerous threat of our leaders that is everywhere felt a great deal more than it is expressed. It carries with it the disposition to brow-beat and to ostracise the brother who objects. That form of intimidation is working mischief among Baptists right now. I know scores of brethren who are afraid to speak out. I know some editors who are not saying what they want to say in their own papers.

This situation is intolerable, and it can not last long. It is incompatible with the Baptist Spirit. There are going to rise up fellows, like myself, all about over the South who are going to risk their reputation at the hands of the "leaders" before they will longer stultify their consciences or confess to intimidation before the frown of men just because they happen to be in places of prominence and influence. There is coming a time when it will not be "suicide" for a fellow to speak his mind on Baptist matters. When that time comes, the muzzle will come off our denominationally owned press and we will have an open forum through which to speak. When that time comes, we will find out who is causing division in the denomination. When that time comes, we will save division by finding out that a man will support the work right along after he has a voice in the making of policies.

5. Quit Identifying a Leader With the Cause or Institution He Represents.

This is a "big stick" in the hands of Dr. Scarborough and others. Let somebody dare to criticize a Secretary, or a school man, and the cry goes up, "You are hurting the Board". "You are hurting the school". "You are an enemy of the Denomination", etc., etc.

This cry is the confident reliance of every self-willed man in position among us. The Evolution Professor in a Baptist school can confidently ply his trade and cram his infidelity into students with perfect impunity when the great leaders are out in the field to brow-beat and bulldoze and kick out any man who dares to object on the cry that the objector is "fighting the denomination". That sort of tactics has about spent its force. We are fast coming to the time when we are going to put out the heretic instead of putting out the man who objects to him.

6. Quit Attempting To Make An Enterprise Bigger Than Its Doctrinal Foundation.

Dr. Scarborough is a past-master at this sort of procedure. We all hail him as a great champion of our enterprises and the real author of our now established doctrine of "co-operation", but he must remember that the one secret of co-operation is not the challenge of the task, however glorious, but the unity of doctrinal agreement which binds together the efforts of the workers. "How can two walk together except they be agreed?" Here is Dr. Scarborough's present-day philosophy: "We are in great danger of being obsessed by anti-evolutionism. Many of our people have a brain spasm on this matter now. We are in great danger of the destruction caused by a critical mind. I urge our people to play off of criticism and play on co-operation".

What does this mean in the premises unless it is not a plain attempt to force "co-operation" over the principle of doctrinal agreement? Among a free people, co-operation is a consequence and not a cause of action. Has Dr. Scarborough forgotten that?

Our great denominational enterprises, which Dr. Scarborough has so nobly championed, are suffering today because of the lack of co-operation.

(Continued on page 6)

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

PIECEMEAL PUBLICATION

Some time ago we had a word to say in these columns on the subject of Printing and Publishing, in which we undertook to show that printing is not necessarily publishing. It is possible to fool ourselves into thinking that we have published a thing when we have merely printed it. We are now writing on a closely related subject, but not the same. In the former article our purpose was to secure the assistance of all who love the truth and the kingdom of God in publishing to all people in Mississippi what we are every week printing in The Baptist Record. That is well worth doing.

What we want to do now—well, you will see it if you read this through. What we mean by piecemeal publication is the putting into print of a small section of the news or of the truth which ought to get to our people and allowing them to be satisfied with that. It is an inadequate method of publicity if it can be called publicity at all. It is like shipping a man a wheelbarrow with everything except the wheel. It is like a man buying an automobile with the steering wheel omitted, or the gas-tank missing. It will do to look at and for the children to jump up and down in and "play-like" they are riding, but it doesn't get you anywhere. It may be and is very valuable, certainly is expensive, but it will serve no good purpose unless you can secure the other parts. It may even serve a wrong purpose, for it may prevent your getting a car that will transport your family. A rocking horse is a very good thing for kids to play with, but it will certainly not get you outside your front gate, nor do any plowing for you. Now just keep these things in mind while you read on.

It is a commonplace remark that this is the printinest age the world ever saw. Thirty-five hundred years ago Solomon said with a weary voice, "Of the making of books there is no end." But he ought to have lived in our day. He never saw or heard of a newspaper, or a stick of type, or a printing press. The stars in heaven don't compare with the printed page in numbers; and probably some of the editors and authors think they don't compare in brilliancy. Ideas are multiplying so fast (at least words are) till speech is outdistanced and we unburden our souls by printing them. And away the sheets of paper fly. Every fellow is hurrying to the printing office to get something off his mind, and isn't happy till he has seen it in black and white; never mind about its being re(a)d.

Now far be it from an editor to discourage this. It is his particular business to encourage it. Of all people in the world he believes in it, and is constantly practicing it. But what he regrets is to see the business butchered by having it cut up into small pieces. We don't mean short articles—alas no. We mean that so much that is published is in small unrelated parts, and not joined up to the great life of the denomination and the whole body of Christ.

To be more specific. The women's organizations must have two or three papers representing as many phases of their particular work. The

young people's organizations ditto. The Sunday School work so and more also. We must have a missionary magazine. We must have a paper representing the Convention, another the General Association, a few representing some particular district association, and not a few printed for the benefit of the local church. And so we go on ad infinitum et disintegrationem.

Now we are not undertaking to say what sort of papers are needed, nor how many. But it is evident that there is room here and cause for serious reflection. We are making bold to say what others have thought, but were too diplomatic to say; or were afraid to say for fear of being misunderstood and misjudged as to their motives. Doubtless there is need for a special organ for a special organization and a newspaper is certainly an indispensable organ. But when we undertake to plow the same field with a turning plow, a bull tongue, a six inch shovel, a middle buster, and a traction engine, all at the same time, we are apt to overdo the thing. Or if we try to raise corn and cotton and peas and potatoes all in the same row at the same time—well there's a limit.

Many of these papers will be short lived of course. The road is lined with their graves already. Maybe they are like David, served their generation and fell on sleep. But we want to ask in all seriousness, isn't there a better way to do it? We are not entering into the question of motives in starting papers, but just asking about the wisdom of multiplying them. This editor has tried to find out if he has any wrong motive in introducing this question. Others can have their own opinion about that. But aside from motives, are we doing what will result in most good for the people. The Baptist Record is the property and servant of all Baptists in Mississippi.

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Our guess is that this whole scheme will be knocked into a cocked hat at the Convention. We may not understand the intricate machine, but it seems to have been planned by an expert corporation lawyer, who wanted the kingdom of God to be organized after the pattern of the nations and big business round about. It doesn't look very much like the vision of Ezekiel.

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The reorganization provides that superintendents, or Department Secretaries, serving in the various departments, shall from now on make their approach to the Board for guidance and direction through the several department committees. That is, instead of each Department Secretary first being required to go to the Corresponding Secretary and lay the needs of this work before that official, he may go directly to the committee which has the immediate oversight

of the department work which he conducts.

This will make available in the work of our Boards an enlarged initiative that comes from the special and expert knowledge possessed by the various Department committees and secretaries about the particular work they direct. Under the old plan, nothing could be initiated except it first received the approval of the Corresponding Secretary of the Board. That is, the department man was placed in the intolerable and unfair position of never presenting to the Board committee any suggestion not first approved by the Corresponding Secretary, on pain of becoming persona non grata to that official. The result of such a course of action, wherever it is practiced in any Board, is practically to kill all initiative in the work of a Board except that of the Corresponding Secretary.

We believe this action is in line with the democratic policy of Baptists and the general demand of our people for distribution of responsibility. This action of the Board and the approval of it by the Western Recorder is not necessarily a reflection on the Corresponding Secretary. The Secretary of the Home Board has shown himself capable and diplomatic in his administration and has been long honored of his brethren. But this action is an effort to correct a disposition to centralization of authority everywhere manifest and is visible among Baptists as well as other people. This does not mean that Secretaries and Boards purpose to usurp dominion. It is through no design of theirs. It is an inevitable tendency of all corporate organizations, no matter how democratic they may be in their original conception or in principle.

Everybody knows how jealous Baptists are of their democratic rights and prerogatives; even how suspicious they become of any invasion of them. Specific efforts have to be made from time to time to correct the centripetal tendency, or to prevent it beforehand. It is still true that eternal vigilance is the price of liberty.

But one of the worst effects of centralization is to destroy or prevent initiative in those who are responsible for certain departments of work. A man cannot think or plan or be inventive of ways and means of doing anything if he knows that his plans will never get anywhere. There are many departments of work in the Home Mission Board, and no man on earth can do all the thinking for every department, and should not if he could. But this one board is not alone in this discussion. We know boards of trustees that have no more to do with the management of the institutions committed to them than does Pharaoh's mummy. Two or three men determine everything; and sometimes there seems a fear that the people will have something to say about it or something to do with it. Too often everything is planned and provided beforehand and members are supposed to rubberstamp the whole thing.

It is easy for a designing demagogue to take advantage of this and capitalize suspicion and prejudice, by calling attention to the mistakes of boards. We have demagogues galore, and they are among the most despicable animals extant. But it ought to be the case of Baptists to give no occasion for the demagogue to ply his trade by doing everything in the open and distributing responsibility where it belongs. Israel never had a greater leader than Moses, and he was great because he was meek, that is free from self-seeking. When his father-in-law said the work was too great for him or any other one man, and suggested that he distribute among the captains of hundreds and captains of thousands, he did not hesitate to accept the suggestion. And when once the representatives of the people were summoned to assemble, and one or two "gospel missionaries" among them refused to come, the Holy Spirit came on them in their tents. Some jealous friends of Moses told him about it. But he said, That's all right; would God that all his people were prophets.

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R. B. Gunter, Corresponding Secretary

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The Baptist Press was not established because of any personal difficulties with Hederman Brothers. The writer's relations with them were in the main very agreeable. They were courteous and accommodating and when we happened to get a bad deal in job work, they were willing to make it good. The object in establishing the Baptist Press was not to hurt their business. When it was fully determined that the Baptist Board had instructed the writer to install the Press, R. M. Hederman said, "Well, we are going to make more money this year than we ever have", and the writer said, "I hope you will."

The reason for establishing the Baptist Press was that we believed that it would increase the efficiency of the Baptist Denomination in carrying on the work of our Lord. This has been done. Prior to the installation of the Press, we frequently had to wait for the Baptist Record, due, in the main, to the large volume of business which Hederman Brothers were doing. This sometimes kept us from getting the Baptist Record out in time for it to reach the subscribers by Sunday; consequently, they missed the explanation of the Sunday School lesson when it was given and the opportunity to read the paper on Sunday. For the same reason (large business) we often had to wait on job work. It is true that the printers would have preferred to get all jobs out on time. During the year 1921 when Hederman Brothers job plant determined to get rid of Union labor, Dr. P. I. Lipsey asked what they were going to do with the Baptist Record while the Press was shut down. He was told that they would take care of the printing of the Record. But they did not, although they had the contract. This writer tried Tucker here in Jackson and the Jackson Daily News and neither could take care of it. We then had to send it to Brookhaven a time or so until they said they could no longer print it. Then as a last resort the Issue had mercy on us and printed it until Hederman Brothers could get their non-union men lined up. This experience was not at all satisfactory.

The Board and Dr. J. B. Lawrence had made considerable investigation and had done much calculating. The main cause for the indecision seemed to be a fear that the Press would not succeed financially. The writer made some calculations and decided since the Board had paid as high as \$20,000.00 a year for printing the Baptist Record and much in addition for tracts, letter-heads, blanks, etc., making a total of over \$25,000.00, and since in other states the Baptist papers with even larger circulations were being printed for less, that a printing press owned and operated by the Baptist Denomination would clear expenses, add to the efficiency of the work of the Denomination and yield some profit. He so stated to the Baptist State Convention November 1921, recommending the establishment of a printing press and the Convention in regular annual session voted unanimously for it. In December, following, the State Board instructed the Corresponding Secretary to select a few Baptist men in or near Jackson to advise with and to proceed with the establishment of the Press. There was not a dissenting voice in the Board meeting, consisting of one member from each association throughout the State.

The instructions of the Board began to be put into execution near the last of December. The second man with whom the writer discussed the matter was R. M. Hederman, Manager of Hederman Brothers Printing Plant. He spoke of some of the difficulties connected with the operation

of a printing press, but expressed no opposition to the Baptists owning and operating one. In fact, he had heard of it off and on for a year or so as the Board with Dr. Lawrence had the matter under consideration and had looked over Hederman Brothers plant after a price had been made to the Board. Mr. Hederman suggested that the first thing in order would be to employ a Manager. This was not done until after the first of January 1922 when Gerald Janes, then in Memphis, a young A. & M. College man who had worked in the publicity department at the College in connection with extension work, afterwards beginning at the bottom in a big printing establishment in Boston, then working on through with a big printing establishment in New York City, was employed. He was employed for a year in Boston and another year in New York. He began work about February 1, 1922. Mr. Janes and his wife are members of the Second Baptist Church, Jackson, Mississippi. In fact, Mr. Janes was reared in Jackson and returned to his native city to give his life to the printing business.

How And When Opposition Began will be the next article.

A TWO-FOLD ATTRACTION

Those who come up to Ridgecrest, N. C., to attend the Laymen's Conference, July 29-August 2, will have the opportunity to cool off physically and to warm up spiritually. The cool breezes and pure water of the mountains will refresh the body, the class discussions and the platform addresses will edify the spirit. Classes in "Stewardship and Missions" and "Financing a Church" will be conducted each day; this will afford all the men the opportunity for the fullest and freest discussion.

There will be three addresses each day, two in the forenoon and one in the evening. The afternoons will be devoted to rest and recreation.

The following men have definitely agreed to speak: Judge G. T. Stephenson, Raleigh, N. C.; J. H. Anderson, Knoxville, Tenn.; T. Russ Hill, Middleboro, Ky.; Judge U. V. Whipple, Cordele, Ga.; C. H. Baker, Knoxville, Tenn.; U. S. Senator W. F. George, Vienna, Ga.; Dr. A. T. Robertson, Louisville, Ky.; and Congressman W. D. Upshaw, Atlanta, Ga. Three other speakers are expected.

Write R. F. Staples, Ridgecrest, N. C., for hotel reservations, enquire of your ticket agent for excursion rates on the railroads, and come for the five days.

—J. T. Henderson, General Secretary.
June 29, 1925.

Two new deacons were ordained Sunday at Monticello, H. J. Patterson and J. D. Gillaspay. Pastor Bass was assisted by Brother B. W. Hudson of Jackson.

Pastor J. L. Hughes was assisted in his meeting at Lake by Brother J. J. Mayfield of Magnolia. There were 25 added to the church and the people greatly helped.

For the first nine days of the revival meeting at West Laurel, conducted by our State Evangelist, there were 35 additions by letter and 49 by baptism. That was up through the service Monday night, the 22nd. The plan was to close the night of the 24th. The new building, including the balcony, would not seat all the people who came to some of the services. Meeting closed with 114 additions.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD
BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance
Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

PIECEMEAL PUBLICATION

Some time ago we had a word to say in these columns on the subject of Printing and Publishing, in which we undertook to show that printing is not necessarily publishing. It is possible to fool ourselves into thinking that we have published a thing when we have merely printed it. We are now writing on a closely related subject, but not the same. In the former article our purpose was to secure the assistance of all who love the truth and the kingdom of God in publishing to all people in Mississippi what we are every week printing in The Baptist Record. That is well worth doing.

What we want to do now—well, you will see it if you read this through. What we mean by piecemeal publication is the putting into print of a small section of the news or of the truth which ought to get to our people and allowing them to be satisfied with that. It is an inadequate method of publicity if it can be called publicity at all. It is like shipping a man a wheelbarrow with everything except the wheel. It is like a man buying an automobile with the steering wheel omitted, or the gas-tank missing. It will do to look at and for the children to jump up and down in and "play-like" they are riding, but it doesn't get you anywhere. It may be and is very valuable, certainly is expensive, but it will serve no good purpose unless you can secure the other parts. It may even serve a wrong purpose, for it may prevent your getting a car that will transport your family. A rocking horse is a very good thing for kids to play with, but it will certainly not get you outside your front gate, nor do any plowing for you. Now just keep these things in mind while you read on.

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The Board and Dr. J. B. Lawrence had made considerable investigation and had done much calculating. The main cause for the indecision seemed to be a fear that the Press would not succeed financially. The writer made some calculations and decided since the Board had payed as high as \$20,000.00 a year for printing the Baptist Record and much in addition for tracts, letter-heads, blanks, etc., making a total of over \$25,000.00, and since in other states the Baptist papers with even larger circulations were being printed for less, that a printing press owned and operated by the Baptist Denomination would clear expenses, add to the efficiency of the work of the Denomination and yield some profit. He so stated to the Baptist State Convention November 1921, recommending the establishment of a printing press and the Convention in regular annual session voted unanimously for it. In December, following, the State Board instructed the Corresponding Secretary to select a few Baptist men in or near Jackson to advise with and to proceed with the establishment of the Press. There was not a dissenting voice in the Board meeting, consisting of one member from each association throughout the State.

The instructions of the Board began to be put into execution near the last of December. The second man with whom the writer discussed the matter was R. M. Hederman, Manager of Hederman Brothers Printing Plant. He spoke of some of the difficulties connected with the operation

of a printing press, but expressed no opposition to the Baptists owning and operating one. In fact, he had heard of it off and on for a year or so as the Board with Dr. Lawrence had the matter under consideration and had looked over Hederman Brothers plant after a price had been made to the Board. Mr. Hederman suggested that the first thing in order would be to employ a Manager. This was not done until after the first of January 1922 when Gerald Janes, then in Memphis, a young A. & M. College man who had worked in the publicity department at the College in connection with extension work, afterwards beginning at the bottom in a big printing establishment in Boston, then working on through with a big printing establishment in New York City, was employed. He was employed for a year in Boston and another year in New York. He began work about February 1, 1922. Mr. Janes and his wife are members of the Second Baptist Church, Jackson, Mississippi. In fact, Mr. Janes was reared in Jackson and returned to his native city to give his life to the printing business.

How And When Opposition Began will be the next article.

A TWO-FOLD ATTRACTION

Those who come up to Ridgecrest, N. C., to attend the Laymen's Conference, July 29-August 2, will have the opportunity to cool off physically and to warm up spiritually. The cool breezes and pure water of the mountains will refresh the body, the class discussions and the platform addresses will edify the spirit. Classes in "Stewardship and Missions" and "Financing a Church" will be conducted each day; this will afford all the men the opportunity for the fullest and freest discussion.

There will be three addresses each day, two in the forenoon and one in the evening. The afternoons will be devoted to rest and recreation.

The following men have definitely agreed to speak: Judge G. T. Stephenson, Raleigh, N. C.; J. H. Anderson, Knoxville, Tenn.; T. Russ Hill, Middleboro, Ky.; Judge U. V. Whipple, Cordele, Ga.; C. H. Baker, Knoxville, Tenn.; U. S. Senator W. F. George, Vienna, Ga.; Dr. A. T. Robertson, Louisville, Ky.; and Congressman W. D. Upshaw, Atlanta, Ga. Three other speakers are expected.

Write R. F. Staples, Ridgecrest, N. C., for hotel reservations, enquire of your ticket agent for excursion rates on the railroads, and come for the five days.

—J. T. Henderson, General Secretary.
June 29, 1925.

Two new deacons were ordained Sunday at Monticello, H. J. Patterson and J. D. Gillaspay. Pastor Bass was assisted by Brother B. W. Hudson of Jackson.

Pastor J. L. Hughes was assisted in his meeting at Lake by Brother J. J. Mayfield of Magnolia. There were 25 added to the church and the people greatly helped.

For the first nine days of the revival meeting at West Laurel, conducted by our State Evangelist, there were 35 additions by letter and 49 by baptism. That was up through the service Monday night, the 22nd. The plan was to close the night of the 24th. The new building, including the balcony, would not seat all the people who came to some of the services. Meeting closed with 114 additions.

(Continued from page 3)

tion. Dr. Scarborough's idea is to lash the pastors and churches into line by denouncing them as being possessed of "brain spasms" because they refuse to co-operate and follow a leadership that does not first "clean up" on policies that they cannot endorse.

I am one of thousands of pastors down in the ranks who tries to co-operate with all the work. My Church is on the "Unifed Budget". Dr. Scarborough will acknowledge that I advocated "The Budget" and the "Unifed Program" a long time before he was converted to the idea, and before the 75 Million Campaign was launched. My position on the things which I am saying can not be impeached by an attempt to throw it back at me that I am not co-operating. I have no word in justification of any man who kicks out of the Program because these are things he does not like, but my protest is that Dr. Scarborough and others are assuming attitudes and advocating policies that themselves are causing the confusion and division of mind among Southern Baptists. I would not say that it is a case of mis-leadership, but I would say that it is case of over-leadership. The rank and file of our people are orthodox to the core and their orthodoxy itself leads them to mistrust a leadership that covers up mischief and then accuses them of "brain spasms" because they will not co-operate. I am after the greater co-operation. I want all our folks into the fight, and they will get in when they believe everything is all right. This will bring unity, and this is the immediate task before our "Leaders".

THE 1925 SUNDAY SCHOOL CLINICS Free Training for Sunday School Leaders Charlottesville, Va., August 9th-30th, and Dallas, Texas, Sept. 13th-Oct. 4th By Harold E. Ingraham

The Sunday School Board through its Department of Sunday School Administration offers this summer two Sunday School Clinics as a distinctive part of its effort to train Sunday School Leaders.

The First Clinic is to be held with the First Baptist Church of Charlottesville, Virginia, August 9th-30th. Rev. C. Roy Angell is the pastor of this great growing church of nearly 1,200 members in the heart of the Blue Ridge Mountains of Virginia. The church building provides in a great way for a Sunday School of 1,800 attendance, is fully departmentized and ideal in every way for this demonstrational training school for workers. Charlottesville is located in one of the most attractive parts of America: rich in historic interest, and marvelous in scenic beauty, the great Shenandoah valley calls invitingly to all who will come. Rev. Angell will preach each evening of the last week of the Clinic.

The Second Clinic is to be held with the First Baptist Church of Dallas, Texas, beginning September 13th and closing October 4th. Dr. George W. Truett is the widely known pastor of this great church and will preach each evening during the last week of the Clinic. This church has a membership of 5,500 and a Sunday School enrollment of over six thousand. They are now completing a six story building which will take care of a Sunday School attendance of over six thousand. Dallas is the metropolis of the great Southwest, a prosperous and thriving city of nearly a quarter million population.

The type of work done in each of these Sunday School Clinics is two-fold: First, there is given a thorough text book course covering the entire field of Sunday School Administration, thus presenting the whole theory of successful organization and management; and Second, in connection with the church in which the Clinic is held, the Clinic members are put through an actual experience in Sunday School Building. Census Taking, Teacher Training, Records, Visitation and everything involved in building a Sunday

School anywhere comes in as a part of their Clinic training.

These Clinics run three weeks, including four Sundays and are open to Pastors, Superintendents, Secretaries, Educational Directors, Field Workers and other special workers whose applications are accepted by the Department of Sunday School Administration of the Sunday School Board. Those whose applications are accepted will be furnished all materials needed and will be entertained free for the three weeks period. Those interested will write Mr. Arthur Flake, of the Sunday School Board, Nashville, Tenn.

EVOLUTION OR CREATION, WHICH?

By Rev. M. E. Dodd, D.D.

We find ourselves as human beings in a world, teeming and throbbing with life. Life in the grass, flowers and trees. Life in the insects, fishes, reptiles and birds; life in animals and men; stirring life everywhere. Where did it come from? How did we come to be here?

There are two answers to this question. One says: "It was created by the divine fiat of Almighty God." The other says: "It came by evolution."

It is my purpose to examine these two answers and find out if possible which one best fits all the facts and best answers all the questions that are involved.

Look at the evolutionary theory, which attempts to answer this question of whence came all this life.

It is necessary to define terms. The word evolution is used by the general public to cover a broad field of meaning. For example, the automobile is spoken of as an evolution from the first crude machine to the present graceful and high powered car. Then the development of wild flowers and fruits into the highest type of Burbank products is spoken of as evolution. The development of animals, from the mustang of the prairie to the Kentucky thoroughbred; from the razor-back of Arkansas to the highest bred Poland-China—is spoken of as evolution. In this sort of evolution everybody believes. But this is not the doctrine which is now being taught in our schools, and being opposed by those who believe in the Bible.

LeConte defines evolution as follows: "Evolution is (1) continuous progressive change, (2) according to certain laws, (3) and by means of resident forces."

It will be noted in the above definition that all change in forms of life and progress are ascribed to "resident forces."

It is here that materialistic evolution is in conflict with the Bible statement that God created the separate forms of life.

It should also be said that there are two classes of Evolutionists. One of them says that matter is eternal and self-existent, and has within itself resident forces which push themselves up from one form of life to another until they have reached their climax in man.

Another set of Evolutionists acknowledge a Creator as the original first cause, who created the germ of life from which has evolved all subsequent life.

There are scientists and students without number, who speak of the variations of species and the development of types and especially the advancing civilization of man, as evolution. They call themselves Evolutionists. They are also devout believers in the Word of God and followers of Jesus Christ as their Saviour. I would not classify them as Evolutionists and do not believe the strictest scientific meaning of the term would admit of them being so classed.

So when I speak of Evolutionists, I mean those who set themselves squarely in opposition to the Bible account of creation, who deny the hand of God a place anywhere along the line, and who revel in their gross and crass materialism.

It should be understood also that in opposing materialistic evolution because of its conflict with

the Word of God, that we are not opposing science or scientists. They have rendered a good service to the world in various lines and will continue to do so. Neither are we opposing the pursuit of knowledge. I have had the privilege of seeing around 600 bright young men and women go out from my church in Shreveport during the last fourteen years to colleges and universities all over the country, and I have encouraged them in the widest possible pursuit of knowledge. During this past year we have had around 60 students from our church in the great schools of seventeen different states.

But what we do oppose is the teaching of mere theories and human guesses as though they were established facts.

For example, here is one statement as to how what we see of this material universe came to be. It is said to be by a "definite combination of heterogeneous changes, both simultaneous and successive, taken into conjunction with external co-existences and sequences"; whatever that means.

I have just recently read again Charles Darwin's Origin of Species, and I found him saying this: "After five years work I allowed myself to speculate on the subject. These I enlarged and drew up in 1844 what seemed to me to be probable." Now what we object to is that mere speculations and what seems only to be probable should be taught as law and gospel, while the direct statement of the Scriptures about creation are ridiculed.

I submit, then, that evolution:

(1) Does not harmonize with the observed facts of nature.

(2) Does not answer any of the thousands of questions which arise.

(3) And finally that the influence of such teaching results in a brutal, beastly, and devilish view of life and of living.

Observed facts of nature show that, while there are some similarities between the animal body and the human, there are also many parts in the human frame which are not found in the lower orders. Mr. Russell Wallace, a great scientist and co-laborer with Darwin, says: "The soft human skin cannot be accounted for by natural causes, nor the valves of the human veins which are in different position from those of the brute, nor the human foot, nor larynx, nor the human voice, especially the female voice, nor the absence of hair on the body, nor why man is short armed and long legged while his ape-man ancestor is the reverse." Many more such problems vex the evolutionists. Creation accounts for all this, and does so by one simple, sweeping argument in place of Evolution's complex and bewildering maze of speculations.

Instead of Evolution being proven as a fact, it is thoroughly disproved by the fact that life left to itself descends rather than ascends. This is true of fruits, animals and men. They ascend only by outside aid.

The plainest people know that blackberries left to themselves degenerate into knotty little things in the fence corners, but if put into the garden and cultivated by human intelligence make fine fruit. Now instead of the low uncivilized forms of life proving that they have just passed from the animal state it proves that such human beings have degenerated from a former state of nobility because they have gotten away from the one Supreme Intelligence which lifts men up.

Evolution is thoroughly disproved by the fact that hybrids, that is to say the product of crossing between two species, do not reproduce. For example, the mule is a cross between the donkey and the horse and never reproduces itself.

This fact is in perfect harmony with the statement ten times repeated in Genesis chapter 1 "they brought forth after their kind." A hybrid has no "kind", and, therefore, cannot reproduce itself.

Evolution is disproved by the universal uniformity in production. The seed of corn pro-

duces corn and not cotton; the breeding of cows produces cows and not horses. Is not this a marvelous blessing of Providence? Would not the world be in a terrible mix-up everywhere if when a farmer planted seed he should never know what it would produce, or when he bred his stock he would never know what they would bring forth.

Evolution admits its own failure by having failed to discover the missing link. It has been announced several times that the missing link has been discovered, but upon more thorough investigation this has in every case been thoroughly disproved.

A skull was discovered in California which was declared to be that of the Missing Link. It is called the "Caleveras Skull". But after resting in the State Museum for some time it was shown that this skull had been placed in a mine by one R. C. Scribner as a mere joke and the whole thing was a hoax.

Much has been made of what is known as the "Neanderthal Skull". This was found in 1856 in Prussia. It was claimed that it was three hundred thousand years old, but Dr. Meyer, an eminent scientist, proved beyond doubt that it was the skull of a Cossack who was killed in 1814.

A Columbia University professor (and Columbia professors seem to be the most easily duped specimens of humanity on the globe) discovered in Colorado a specimen, which he declared was at least one and a half million years old, and that it was undoubtedly one of man's ape ancestors. But some cow-boys rode into town and spoiled the professor's story by making oath to the fact that this specimen was a pet monkey which they had only recently buried.

There are many other cases of a similarly ridiculous nature.

Right here in Shreveport a crew of road builders discovered some strange bones in a hill through which they were excavating. Some would-be-wise men, wise above that which is written in the Bible, rating themselves as scientists, upon examining these bones unhesitatingly declared them to be the bones of some marvelous prehistoric animal. Our daily papers got hold of the story and it created a great deal of interest. It was even proposed that a fund be raised to have these bones mounted and put on exhibition at our State Fair, but all of this fell through when an old farmer from that section of the country came to town to inquire the meaning of all this ado about nothing and to explain that these monstrous bones were those of an elephant which Barnum & Bailey's Circus had lost by death a few years before and which they, with his permission, had buried on his plantation.

So it will not do to put too much faith in every story that comes out in the paper about the discovery of some million year old specimen which proves evolution.

In the second place it seems to me that Evolution fails to answer many of the questions that arise in this life.

If man has evolved from lower forms of life then why does he not continue to evolve into a still higher form?

If lower life evolves to higher, why do we not have demonstrations of animal life improved?

For example, ants, bees, squirrels, and dirt-daubers manifest intelligence in the building of their houses, in organization for work, and in the storing of their food. But the young ant or the young bee, without any training or schooling, knows just as well how to do that as its parents but no better. There are no signs of logical reasoning, no indications of improvement, no suggestions of advancement. What they always have been and done they now are and do. If Evolution is true, it seems as if they would advance.

Again, while remarkable things have been done through supreme human intelligence in the development of species in plants and animals, why is it that when a highly developed plant or

animal is once released and left to itself its process of natural selection degenerates to a certain state?

Evolution does not explain the vast differences between man in his lowest state and animal in its highest state, namely, the difference which is seen in their intellectual, moral, and spiritual natures.

No human being has ever been found so low but what he had some sort of instinct and capacity for God.

Man thrills at the sublime.

Man senses the divine.

Man yearns for immortality.

No animal in his highest state of intelligence and training has ever manifested any of these characteristics.

My final charge against Evolution is that it is brutal and brutalizing, animal in its ideas and beastly in its instincts, and is subversive of all that is highest and best in man.

If this appears to be too hard on Evolutionists let me hasten to say that the present-day teachers of Evolution, who are themselves in many respects splendid characters, are such as a product of the better Bible teaching which their present evolutionary teaching would now destroy and for which I am contending.

My point is that the ultimate result of the adoption of a crass materialism, which the doctrine of Evolution undoubtedly promotes, would be utterly destructive. Darwin himself mourned in his latter days that he had groveled in the mere material and animal life until he had utterly lost his sense of the beauties of nature, the inspiration of music, the thrills of poetry, and the wonders of religion.

One of the first principles of Evolution is the doctrine of the survival of the fittest. This utterly contradicts the Christian doctrine of the right of the unfit to survive as illustrated in the story of the good Samaritan.

We all know now that the schools of Germany had been honeycombed for a half century with this materialistic view of life and with the evolutionary doctrine of the survival of the fittest. They convinced themselves that they were the super-race which had the right to rule throughout the world and they started out, by means fair or foul, and methods brutal and beastly, to establish themselves in that right.

We have had an illustration in this country of the influence of this doctrine in the case of the boys Loeb and Leopold in Chicago. They killed brutally and icily murdered an innocent child for the purpose of discovering what sort of reactions would result. I submit that those two boys are the necessary and logical product of the materialized educational processes of evolution.

Evolution establishes the most inordinately selfish principles of life. Darwin himself says in his "Origin of Species" that if it can be shown that any single species does anything simply for the sake of another this will thoroughly disprove the theory of Evolution. The evolution theory is that each species and each individual of the species exists wholly, solely, and only for himself.

And finally the ultimate consequence of Evolution is the utter denial of God and the reducing of life to a purely animal basis. Dr. Erwin Erdman of Columbia University is one of the foremost protagonists of this doctrine in this country and he says: "Man is a mere incident. Immortality is a sheer illusion. There is practically no evidence for the existence of God."

Dr. John Watson of Johns Hopkins University is another evolution leader and he says: "Such things as the soul, conscience, God and immortality are merely mistakes of the older psychology."

It thus resolves itself into one thing or the other; either God or no God; Bible or no Bible; Christ or no Christ; salvation or no salvation; heaven or no heaven.

It will not do to say, as some Evolutionists try to, that God was simply the originator of

the first germ of life and from that all succeeding forms of life evolved.

Herbert Spencer himself, one of the greatest of the Evolutionists, said in answer to that statement: "If God is admitted in one place we had as well admit Him in all." That is the same as saying if God is denied in one place we must deny Him in all. That is to say that if we deny that man is the direct creation of God, then we had as well say that God did not create anything. So it is either God or no God. In other words, if the evolutionist admits that God created the first germ of life, then he had as well admit that God created each form of life because a God who could do one, could do the other and the Bible says that God created each form of life a separate entity, and there is a vast chasm between, from which one cannot pass to the other.

In contrast to the theories, vagaries, guesses, speculations, inconsistencies, and immoral tendencies of Evolution note the clear, definite, direct, and satisfying statement of the Bible as to the origin, dignity, and destiny of man.

In the first chapter of Genesis the word "created" is used three times. And each time it refers to a different order of life. This word, in the Hebrew, means "he made out of nothing." It is different from the word "made" in other verses. For example, a man may make a house out of material already created but he cannot create a single atom of matter.

In Genesis 1:1 we are told that God created the material universe; in Genesis 1:21 we are told that God created animal life; in Genesis 1:27 we are told that God created human life.

It is a quite remarkable thing that this word "created" is used at the very place where scientists agree that there is a vast chasm, which has not been spanned or connected. In other words, it is the missing link, which has never been found. That vast chasm, across which no living thing has ever passed, is spanned by the one simple Bible word "God created".

And this Bible statement that the world of teeming life, which we know, was created by the fiat of Almighty God is not contradicted anywhere by any absolutely proven fact of science. The unity of type, the persistence of type, and the development of type are all in perfect harmony with the statement that "God created" each type with functions, possibilities, and purposes of its own.

The Bible doctrine of the direct creation of man exalts him at once into a position of dignity and domain, and points out for him the possibility of a destiny of eternal glory.

As between these two doctrines, Evolution and Creation, I cling with all my heart to the faith of our fathers in the truth of that Holy Book. A faith which has subdued kingdoms, wrought righteousness, obtained promises, quenched the violence of fire, which, out of weakness, made men to wax valiant, established empires, builded cities, founded hospitals, orphans' homes, and schools, inspired the heart of man with lofty purposes, and his soul with an undying hope.

Rev. W. C. Ballard has been called to the church at Hamilton in Monroe County, and will begin his work there September 1st. He is a brother of our E. E. Ballard, Circulation Manager of The Record.

The Baptist and Reflector says the salary of Secretary Van Ness was recently raised to \$7,500.00.

A Preachers Institute at Trenton, S. C., recently included these subjects of discussion: The Material and Method of Preaching, The Ministers Correspondence, Sunday Schools, Good Health, The Church and the Neighborhood, The Church Finances and Records, How to Use the Bible.

Mississippi Woman's Missionary Union

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"He who helps a boy to become a strong and good man makes a contribution of the first class to the welfare of society."—Phillips Brooks.

Attention Royal Ambassadors

By the time you read these lines it will be only a month until our Gulf Coast Encampment begins. Will not every R. A. Chapter in the State see to it that you have a representative there? Take this matter up with your Chapter immediately and decide how many boys can attend. Then kindly send the number to me so I can have reservations made. We are anticipating a great time and are sure that no one will be disappointed. In about two weeks look in the Baptist Record for another letter for my final suggestions as to what you will need to bring.

Be thinking, be planning, be praying; and finally be coming.

On to Gulfport—where we specialize in boys!
 Yours for a great time,
 —Hubert Jordan.

The lovely lady whose picture graces our Page today will be with us on August 11th, at the Gulf Coast Assembly, and bring us a message on "The Christian Home". Every man, woman and child in the state should be there to hear it.

Do YOU read the Baptist Record? Our mail has been quite large recently, many of the letters asking for information that has come out on our Page within the past few issues.

The state W. M. U. Minutes, Memphis W. M. U. Minutes and Year Books have been mailed to each Society President, each Associational Superintendent and other associational officers, each Vice-President and other state officers this past week. If you failed to get yours please write us. If you need more Year Books or extra copies of Memphis W. M. U. Meeting kindly send ten cents for postage. This will not mean much to you, Beloved, but it will mean a great deal to this office, where postage bills are enormous. Will YOU who read this call attention of others who do not see it?

Fifth District Meeting

The Fifth District Rally was held in Quitman Baptist Church June 4th and 5th. The attendance was good, fellowship fine, the Spirit much in evidence, and the Program pleasingly rendered.

Miss Emma Leachman was presented and made the address of the evening. She first called our attention to the importance of being accurate—of knowing of whom, of what, and how we speak—advising that the Baptist literature be read as a means to this end. She emphasized the importance of strengthening the home-base—the real home-base where we rub elbow with our fellowmen, making it our business to introduce Christ to the 13,710,000 unsaved people within the bounds of our Convention. She drew vivid pictures of incidents in the lives of the Mountain School Children, the Foreigners and the Indians, with whom, as Home Board Field Worker, she comes in contact.

The visitors were graciously entertained by the good people of Quitman.

Mrs. J. C. Owen, returned missionary from China, was present, bringing a helpful and touching missionary message, emphasizing the urgent need of more missionaries and more faithful Stewards.

—Mrs. Milner, Recording Secretary.

We have visited associations where there were all day services. In some of these, one is impressed that the dinners which some Baptists ate would cost more than their entire contribution for a year to the support of the Cause of Christ.



MRS. W. J. COX

Dear Personal Service Chairman:

At our W. M. U. Convention in Memphis, the report of the Personal Service Committee had in it the following clause: "That only such personal service as is done under the direction of the society's Personal Service Committee be reported to associational, district, state and Southern W. M. U."

This was adopted, hence only directed personal service is to be reported.

Quoting from the address of Mrs. W. C. James: "Organized personal service, as I see it, is some special line of work planned by the society under the leadership of a committee and when executed by individuals or groups reported to the society."

There will be no reorganizing of our work. The local Personal Service Chairman, using our report blank forms, is to report to her Associational Personal Service Chairman. She collects all the reports in her association and sends them to her District Personal Service Chairman, who from them makes a report to the State Chairman. The only change is, that we are to report only such work as is undertaken or directed by the society. Heretofore, we have reported work done on individual initiative. Now, we report only what the society undertakes to do. Not that we are to discourage individuals doing all the personal service they see the need of, but

just in the reporting of it. For instance, in reporting visits made, report only those that were made in order to accomplish the work that the society had adopted. The same in reporting gifts, only those contributed for that specific work, etc.

The society is by no means limited as to what they may adopt as their form of personal service (for the quarter or the year), remembering that Soul Winning and the Uplift of the Fallen, is our aim. Each society chooses what is most needed and practical for them. Necessarily, the Personal Service Chairman of the society and her committee should keep active in constantly planning and directing the work.

Trusting that we will put forth our individual efforts, ever working to the desired end—the salvation of lost souls—

Sincerely yours,

—Mrs. Henry F. Broach,
 State Chairman

Rally of Delta Association, June 11, 1925

A pleasant surprise one day. The mail to us did bring An invitation from Marks To pray and plan and sing; That our light for Christ might shine In our own homes today. Also in the lands of those Who live so far away. So in answer to the call, Cards through the mail did go That the members everywhere The time and place would know. On that bright and sunny day, Cars from all points did start With thoughts for a pleasant time And with Christ in the heart. After riding for some hours, In hopes we'd not be late, We beheld the bran' new church—About the best in state. When up stairs and down was seen, The hour came to ten. With good thoughts on Stewardship, Our Program did begin. Next on hand, zone number two, Young people's work to show. The little Sunbeams from Webb In Bible work will grow. From the town of Tutwiler, Came the Y. W. A.'s With many good messages And such splendid essays. Then came to us a surprise From o'er the deep blue sea; A student of Mrs. Graves For his race, gave a plea. The next zone was number three. Mission Study, they bring. Good talks and papers we hear Until the noon bells ring; When there comes a welcome sound And each one looks for mates—The door in front is opened, We view two hundred plates. A nice lunch and it is well served Then a play in P. S. Shows the work of number one As faith in Christ they stress. About this time we listen For the two o'clock train Which brings our own Miss Lackey In sunshine or in rain. In her own good Bible way, Came thoughts to pray and live; That our lives we consecrate And to the Master give. As we depart for our homes And to all say goodbye, The three zones are closer drawn And hearts to Him on high. Always attend a rally, In country or in town. The greater the sacrifice, The brighter is the crown.

—Mrs. L. F. Ferguson,
 Greenwood, Miss.

It is said that in many Presbyterian Theological Seminaries in the North a majority of the students are not Presbyterian.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

The Eight Point Record System is the best record system for the B. Y. P. U. Order all supplies from The Baptist Sunday School Board, Nashville, Tenn.

B. Y. P. U. at Lumberton

The Intermediate B. Y. P. U. of Lumberton, Miss., is doing splendid work. We have 30 enrolled and most of them are always present except when there is sickness in the homes. We all hope we will soon have our attendance larger.

—First Baptist Church,
Lumberton, Miss.

OCEAN SPRINGS

Brother James Howell Street assisted in a good meeting here. Eight young men were added to the church by baptism and the church received new life. Have just organized a live B. Y. P. U. with over twenty members.

Our hearts were made sad in the death of Brother E. S. Davis, one of our deacons and church clerk, and one of our faithful church members.

—A. L. O'Brian, Pastor.

"A B. Y. P. U. General Organization"

"A B. Y. P. U. General Organization" is the name of our newest B. Y. P. U. book. It is a book that will give just what we have been wanting for several years, for it deals with the B. Y. P. U. as we look upon it now, not merely as a gathering of all who will come in for a young people's meeting, but as a fully graded and departmentalized department of the church. Mr. J. E. Lambdin, B. Y. P. U. Secretary of Alabama, is the author of this new book and we are indebted to Mr. Lambdin for this addition to our work. We will have a class in this book at our Assembly this year, and from now on in every Training School we have we will have this book as the background study. They will sell for forty and sixty cents a copy and we advise all pastors, B. Y. P. U. Directors and others interested in advanced B. Y. P. U. methods to get a copy of this book right away.

Two Associational B. Y. P. U.'s Organized

The Union County Associational B. Y. P. U. was organized a few days ago, Miss Johnson leading in the organization. Mrs. Greenoe of New Albany was elected president and although the task is a very large one since very few churches in the association have a B. Y. P. U., Mrs. Greenoe with the other officers are going to show just what can be done through an organized effort. Miss Johnson also helped in the organization of Webster County. Brother Harvey Gray of Ecpora was elected president, the other officers

being elected, the association divided into districts with Vice Presidents over each. We are expecting great things from this organization also. It is a rich field for B. Y. P. U. work.

Newton County Divided

Several years ago the Newton County Associational B. Y. P. U. was organized, and ran for two years when the Sunday School was added and since then it has been a B. Y. P. U. and Sunday School Convention. This year at the annual meeting of this organization it was decided to divide the organization again and let each (the B. Y. P. U. and the Sunday School) have its own organization, co-operating of course in spirit, but giving a full day each year to the Sunday School Convention and also a full day to the B. Y. P. U. Convention. This is what is needed in many of our "Double Header" organizations, and the action of the Newton County Association should be a suggestion to others who have the joint meeting.

Putting the Banner to Use

The First Church, Columbus, got the Efficiency Banner given at the Convention for District Four held at Kosciusko, and they are using the banner every Sunday evening, awarding it to the union making the best grade for that week. That is a fine idea, all the unions came in for a part in winning the banner, and now they can see who had the largest part by seeing which union will get the banner the most times during the year.

Copied

The following is copied from The Booster Bulletin, First Baptist Church, Columbus: "Did you know: We had 92% at our B. Y. P. U.'s last Sunday night in spite of the threatening cloud. We had 25 who were 100% in all eight points. We have three brothers serving as presidents of three of our unions. Hartsell, Amzi and Virgil McClanahan enjoy this unique distinction. Many of our young people are giving their time and talent in helping in the supervised play, a movement fostered by the Federated W. M. S. of our city."

Intermediate B. Y. P. U. of Drew

The Intermediate B. Y. P. U. of Drew met on Wednesday night of June 24th for the purpose of electing officers for the Third Quarter. Miss Lilah Marie Maxwell was elected President; Miss Nella Dickinson, Vice President; Thomas Safley, Recording Secretary; Miss Willie Rickels, Corresponding Secretary; Miss Hallie McLeroy, pianist; Charles Safley, chorister. Group Captain No. 1, Miss Agnes Fondren; Group

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Too HOT to Sleep!

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Captain No. 2, Miss Martha Jasper; Group Secretary No. 1, Marvin Rickels; Group Secretary No. 2, Miss Eula Roberts.

—Willie Rickels,
Corresponding Secretary.

The new officers for the Junior B. Y. P. U. of the First Baptist Church of Laurel Avenue: Ruth Tew, President; Buster Finch, Vice-President; Katherine Bowen, Treasurer; Frances Williamson, Pianist; Martha Joe Walters, Chorister; Group Captains, Mary Jane Snyder, Helen Jones, Martha Ellen Hurst, Charles Davis. Miss Ethel Langford is our new Leader.

—Hazel Hammett, Secretary.

Beaumont Intermediate B. Y. P. U. Reorganized

The Nominating Committee of the Beaumont Intermediate B. Y. P. U. met Sunday morning at 9:30 o'clock at the church, and elected officers for the third quarter as follows: James Roberts, President; Cleo Roberts, Vice-President; Alma Adams, Secretary; Needa Turner, Corresponding Secretary; Virgie Parker, Chorister; Edith Turner, Pianist; Carl Adams, Bible Readers Leader; Houghton West, Treasurer; and the four Group Captains, Curtis Breland, Stephen Daniels, Vardaman Davis and Bill McCoy.

Beginning with the third quarter we will meet on Sunday evening instead of Wednesday evening. Our quarterly Business Meeting will be held at the home of our Leader, Mrs. Baylis Overstreet, Saturday afternoon.

—Virgie Parker,
Corresponding Secretary.

Sunday afternoon at three o'clock, the young people of Goodwater Church had an interesting meeting. Mr. Vardaman Flynt of Mendenhall met with them and organized a Junior and Senior B. Y. P. U. The young people were very enthusiastic, and there is prospect of their doing great work with the band of leaders that they have. We ask for the prayers of all to be with us in our undertaking.

Rev. Homer H. Webb of Moorhead has recently assisted Pastor Moore in a great meeting at Chicora. A mighty plea for civic righteousness was made. Results about as follows: One show left town, the second did not stop, a visit to the county farm and poor house with a sincere desire that living conditions may be improved, a deepening of the spiritual life of the church and an increase in church membership.

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON

July 12, 1925

Acts 13:42-52

The Gospel in Antioch and Pisidia

Paul and Barnabas were just on the point of sailing from Paphos, an Island of Cyprus, at the close of our last lesson. It is our privilege to meet these Missionaries from Antioch in Syria once more at the city of Antioch in Pisidia. They landed at Asstalia on the coast of Pamphylia, passing through Perga they made their way to Antioch. It was a long and perilous journey. Why they did not spend some time in preaching the Gospel in Perga is a matter of conjecture. There must have been some serious reasons for passing by such an opportunity afforded to preach the Gospel in Lesser Asia. There must have been some local conditions which made it imperative to leave Perga out of the field of their evangelizing activities for the time. An incident occurred at that point of considerable gravity and far reaching effect, in the lives and conduct of both Paul and Barnabas. John Mark, an assistant in the work of these Missionaries, abandons the work, leaves the company and returns to Antioch in Syria, from which the party had gone forth. Various reasons have been assigned as the ground of Mark's conduct, none of them are quite satisfactory. As it is a closed incident it makes no difference now why he acted as he did.

Antioch was a part of the Roman Province of Galacia. It was a military center in the protection of the province against the Pisidian robbers in their mountain fortresses. It was invested with the rights of a Roman Colony by Augustus. It had a large Greek speaking population and contained an influential and prosperous Jewish element among its citizenship. In the synagogue as the center of worship, could be found many devout Gentiles, both men and women, proselytes to the Jewish religion. The liberal-mindedness of this Jewish element and the large spirit of devotion among the Gentiles, made conditions favorable for these men of a missionary message. "To the Jew first and also to the Greek" was Paul's policy in preaching the Gospel. He and Barnabas attended the worship of the synagogue on the first Sabbath of their sojourn in that city. After the Sabbath reading, in accordance with common practice, they were invited to speak for the edification of the congregation. Paul accepted the invitation and stood up, and beckoning with his hand he preached the Gospel of Christ unto the people. Luke gives a synopsis of the sermon, which is well worthy of our careful study. It is the first sermon given us of the greatest preacher of all time. It gives us Paul's conception

of preaching the Gospel of Jesus Christ. It discloses the nature of the Gospel which Paul preached and its effectiveness in the salvation of men. (Acts 13:16-41.) It is interesting to note the arrangement of the sermon, and its subject matter. There are three outstanding divisions of his discourse. (1) The History of God's dealing with Israel as a chosen nation, from their sojourn in Egypt to the coming of Jesus, the Christ. (Vers. 16-25.) (2) The proclamation of salvation through the incarnation, the death, and the resurrection of Jesus, who is the Son of God, whose coming was predicted by the Prophets of the Old Testament times. (Vers. 26-37.) (3) The practical application and appeal. (Vers. 38-41.)

There is striking resemblances between this discourse and the martyr sermon of Stephen and the early discourses of Peter. In Paul's sermon the doctrine of justification through faith and not by works of law appears for the first time in New Testament preaching and teaching. Paul caught his crowd. They were desirous to hear more of this Gospel which Paul preached. "And as they went out they besought him that these words might be spoken to them the next Sabbath". (Ver. 42.) Desire to hear the Gospel is created by hearing the Gospel. There is a magnetic power in the truth of the Gospel of Christ, which finds in the hearts of men an affinity for the message of Salvation. It draws men, it vitalizes the atrophied powers of the soul, and calls them out and up in search for deliverance from the bondage of sin and the thralldom of death. What momentous movement of the heart life of the world would come, if salvation through faith in a crucified, risen, enthroned, present Lord and Savior could be preached from every pulpit throughout all Christendom for one Lord's day; how many empty pews would be filled, if Christ crucified as Son of God and Savior of every one who believes was sounded out in all our churches, to a dying world. The intervening days between the Sabbaths in Antioch were not fruitless days. What had happened last Sabbath sent men and women to and fro to tell of what was going to happen next Sabbath. Paul's sermon gave the hearers something to talk about. They were deeply interested in what they would hear at the next service. They interested others over the whole city. "And the next Sabbath, almost the whole city was gathered together to hear the word of God". (Ver. 44.) The controlling purpose of this throng was to hear the word of the Lord. The purpose was definite and sacred. They were seriously thoughtful, they were morally earnest, they were reverently devout, they put their best self into that hour's service. The lack of serious thought-

fulness and devotional tone is a marked defect in our religious meetings. There is little regard given to the sanctity of purpose of our seasons of worship. The interest of these Gentiles inspired the Jews with jealousy. They rose up in indignation against these apostles of a worldwide Gospel. But when the Jews saw the multitudes they were filled with jealousy and contradicted the things which were spoken by Paul and Barnabas and blasphemed". (Ver. 45.) The offer of salvation to the Gentiles on a common footing with the Jews, making no distinction, stung the Israelitish pride of the Jewish hearers. The ground of their attack upon the teaching of Paul and Barnabas is not indicated. To preach a crucified Christ carried with it an indictment against the Jewish authorities at Jerusalem, which implicated the Jewish nation as such, in an enormity which branded them with infamy and shame. The crime of which they were guilty was reinforced by an impeachment of the leadership of the nation, and gross perversers of the Revelation which God had given, forecasting the coming of the Christ and the glory which should follow. These Jews at Antioch sought to repel the implied charges by bold denials of what Paul preached. They betrayed their sense of weakness by interspersing their denials with words of blasphemy. Their railing did not drive these preachers to silence, nor abate the tone of their preaching. The issue was on, and must be met. The men of God met it with a calm courage and decision. "And Paul and Barnabas spoke out boldly and said, it was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles". (Ver. 46.) That the Jews should be shown the preference as the subjects of Gospel address was controlling in Paul's Missionary activities. His first preaching on his arrival upon any field was to the Jews. He began his meeting in the Synagogue. Such was his policy at Antioch in Pisidia. In spite of the perversity of the Jews and the wickedness of which they were guilty, God did not withhold from them the offer of salvation in Christ. He did not reject them till they rejected him. It was not their wickedness which closed the door of mercy, but it was their unbelief. Their rejection of Christ sealed their doom. There is a limit to the forbearance of God. Men may put themselves beyond the pale of salvation. Only those who believe are worthy of eternal life. Paul turns in great sorrow of heart from those of his own race and nation, who reject eternal life. His parting message to them is positive, plain and pathetic. They are responsible for the withdrawal of the offer of eternal life. Paul and Barnabas were sure of their ground and justified their course to their Jewish hearers by an appeal to Isaiah 49:6. The passage was familiar and its meaning was clear and convincing, "We turn to the Gentiles" for so hath the Lord com-

manded us saying, I have set thee for a light to the Gentiles, that thou shouldst be for salvation unto the uttermost part of the earth. (Ver. 47.) There was nothing arbitrary in turning to the Gentiles. The conduct came of a divine compulsion, the Lord commanded them, more, the world-wide mission of Christ as portrayed in the language of the prophet was compelling, salvation must be preached to the Gentiles, the work whereunto Paul and Barnabas had been called of the Lord was the work of preaching the Gospel to the Gentile world. The Jewish nation was only a segment of the great circle of humanity which Christ came to save. The opportunity was too great and the time was too short for these men of God to waste in a fruitless wrangle, with a people whose hearts were impervious and whose minds were reprobate. Their confidence in the power of the Gospel to overcome the opposition of men and devils, fortified them against the assaults of both the religious and civil authorities, marshalled against them throughout the world-wide field of conflict. The insurrections inspired by Jewish hatred could not disturb their tranquility of mind, nor frustrate their purpose to make disciples of all nations.

The public avowal of the purpose to preach the Gospel to the Gentiles in realization of the prophetic words, setting forth the purpose of the Messiah, to bring light and salvation to all nations, filled the benighted pages with gladness. "And as the Gentiles heard this they were glad and glorified the word of God; and as many as were ordained to eternal life believed". (Ver. 48.) This word of God brought to them a wealth of meaning unthought of by sages and philosophers of all ages, undiscovered by the profoundest thinkers, unspoken by poets, orators, oracles and priests. It was the revelation of the true God in Jesus Christ; it was a disclosure of the moral dignity of man, it was an interpretation of the meaning of life disordered by sin, and its possibilities beyond the gates of death; it brought hope to the hopeless and dispelled the darkness which enveloped the nations in the folds of a starless night, it brought a solution of the mysteries of life and a panacea for the ravages of sin. There is no wonder that it filled these pagans with gladness and called forth from them, the glorious praise which its excellencies inspired. But they did more than hear and admire, they believed its promises, appropriated its blessings, and became the recipients of eternal life. The last clause of the above passage, "As many as had been ordained to eternal life believed", and other similar passages have been the storm-center of fierce controversy. They have been explained and explained away according to the views held by this or that school of theology. "Foreordination", "election" and "predestination" are disturbing expressions with many sincere adherents of the Christian faith. It is not the purpose of this exposition to enter that field of controversy. A modern exe-

I have set thee Gentiles, that thou shalt be saved unto the earth. (Ver. 46.) Nothing arbitrary in the Gentiles. The conviction compulsion, led them, more, vision of Christ as language of the calling, salvation to the Gentiles, to Paul and Barnabas of the Lord teaching the Gospel. The Jew, a segment of humanity which. The opportunity and the time was men of God to wrangle, with parts were imperious in the power overcome the opposition, fortified assaults of both civil authorities, them throughout of conflict. The ed by Jewish turb their transfrustrate their principles of all na-

of the purpose el to the Gen- of the prophets the purpose of light and sal- filled the be- ladsness. "And this they were word of God: re ordained to". (Ver. 48.) ought to them unthought of ophers of all the profound- by poets, ora- ts. It was the God in Jesus closure of the it was an in- eaning of life l its possibili- of death; it hopeless and which envel- the folds of a ght a solution e and a pana- f sin. There lled these pa- d called forth a praise which d. But they admire, they appropriated eame the re- e. The last passage, "As ined to eter- other similar storm-center They have plained away held by this gy. "Fore- and "predes- expressions erents of the not the pur- to enter that modern exe-

gete of commanding influence makes the following remarks: There is no countenance here for the absolute decree of the Calvinists, since verse 46 had already shown that the Jews had acted through their own choice. The Jewish nation as a nation had been ordained to eternal life, they had rejected this election, but those who believed among the Gentiles were equally ordained by God to eternal life, and it was in accordance with His divine appointment that the Apostles turned to them. Some take the word as if middle and not passive, to as many as set themselves unto eternal life and in support of this Rendal refers to 1 Cor. 16:15, "It must be confessed that the words leave the passage unexplained". Another writer is more explicit, "This expresses the Pauline and Apostolic doctrine of predestination, according to which God desires the salvation of all men (1 Tim. 2:4; 4:10) but in as much as he foresees that some, (in the exercise of their free will) will actually repent and believe, while others will refuse to do so, he ordains the former to eternal life and the latter to eternal death. (Rom. 8:28-30)". Meyer remarks, "Luke regards in accordance with the Pauline conception, the believing of those Gentiles as ensuing in conformity to their destination, ordained by God already, namely, from of old, to partake of eternal life, not all in general, became believers, not all those who were divinely destined to this life; and not the rest". Whatever meaning one may attach to these words, the doctrine of election and predestination is taught in the New Testament. It is ours to accept it, however difficult it may be to explain it.

The work of Paul and Barnabas reached beyond the limits of the city, "And the word of the Lord was spread abroad throughout all the region". (Ver. 49.) The preaching of these men became common talk. The people over a wide area became interested, they came into the city to see and hear these men of a new message. They heard and believed and upon their return to their homes told what they had heard and so the word of the Lord spread throughout the region round about. The widespread influence of this new movement and the daily increase of the number of avowed adherents, inspired the jealousy of the Jews, and moved them to hostile endeavor to arrest the progress of the work and drive from their city these heralds of the cross, and founders of a new religion. "But the Jews urged on the devout women of honorable estate and the chief men of the city, and stirred up a persecution against Paul and Barnabas and cast them out of their borders". (Ver. 50.) These Jews were true to form. Defeated in an argument they resort to persecution. They employ in carrying out their malignant purpose the social and civil forces of the city. (1) They urge on the devout women, noted for their religious zeal and women of honorable estate, noted for their position, not their character. The devil always uses woman when he wants to stir up pande-

monium. He knows the most effective agencies to be employed when reason is driven from the throne, and human passion and merciless hate rule the hour, unrestrained by a sense of shame or sense of honor or fear of consequences. These devout women were proselytes to the Jewish religion, who were easily "stirred up" to the defense of their adopted religion. The crafty Jews were expert in perverting the religious fever of emotionally pious women and transforming them into pliant tools of vindictive hatred and violence. (2) Doubtless through these women as the wives and mothers of the chief men of the city they moved the hand of civil authority of the city against these Apostles of Christ. The religious authorities have sought persistently to bring the civil authorities under tribute to its purposes and interests. This combination of misdirected religious fervor, female influence in high places and the civil power constituted a force too formidable to be resisted and too inexorable to be appeased, made it prudent for Paul and Barnabas to retire from this field of Missionary activities. They shook off the dust of their feet as a symbolic testimony against them, and departed for Iconium, 80 miles away to the south-east.

They left behind them in Antioch of Pisidia a church of believing men and women, whose faith was unshaken by the persecutions which had driven the Apostles from their borders, whose tranquility of mind and heart was undisturbed by the raging passion of human hate which surged about them and whose hearts were filled with joy and with the Holy Spirit. There is a point above the earth, within the blue bending canopy over us where all the noise and confusion of the world blend into one eternal harmony, unbroken by the din and strife of time and sense.

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BLUE MOUNTAIN COLLEGE ENDOWMENT CAMPAIGN

By Lawrence T. Lowrey

When I accepted the presidency of Blue Mountain in May, I immediately began to seek out a man to head the campaign for the raising of Blue Mountain's endowment fund. The name that quickly came into my mind was that of Dr. E. E. George, formerly connected with the Evangelistic Department of the Baptist Home Mission Board in Atlanta, but for the past seven years General Secretary of the Memphis Y. M. C. A. Not only has he made a splendid success in these positions, but since coming to Memphis he has directed financial campaigns in which he raised more than a million dollars. He is well known in Mississippi, and was for a time connected with one of the best Christian Associations in the State. For the last four years his daughter has been a student in Blue Mountain College.

The more I thought about him, the more I was convinced that he was the man we wanted; but I frequently like to have the judgment of other men to strengthen my own convictions. So I went to the President of the Board of Directors of the Y. M. C. A. and told him I would like his opinion as to whether Dr. George was suited for this work. He quickly replied, "He is easily the best man in Memphis for such a position." Then I went to the president of one of the great banks of Memphis—a man who knows Dr. George intimately—and when I mentioned my plan to him, he said, "Dr. George is the best man I know of for the work you mention. Sign him up immediately if you are fortunate enough to get him."

So I presented his name to the proper committee of our Trustees, and they voted enthusiastically to secure his services if possible. I am happy indeed to announce through the Record that he has accepted the work, and has already begun a vigorous campaign.

For various reasons we decided that the campaign should center in Memphis, so we have secured offices here. Address: Dr. E. E. George, 602 Empire Building, 162 Madison Street, Memphis.

(Continued from page 2)

appeal. The kingdom that Jesus preached was not in the past, but in the present and future. The captain of our salvation is ahead of us, we need to go on to Him. Nothing can be more stifling to genuine faith or progress than to fashion our plans by an appeal to the past. We will never win the world by a program of negatives. The Church of God is not a monastery, but an army, and only by our militant faith and marching orders will we reach our objective of taking the world for Him. If we want to command the men of our time then we must commend our faith to their minds, and that is done by a positive and progressive program.

I repeat that The Old Time Religion is the religion of Abraham—a religion of spiritual realities. We need it. We must plead for it with all the vigor of our mind and heart and soul. But do we really want it? We may not when we fully understand what it means and what it will do, for it is a religion of

II. Social Results

First, it gives to those who possess it a sense of Spiritual Alertness. Only the spiritually minded discern the Spirit of God. "By faith Abraham when he was called." What that call was, and when it came and how, we are not told. It is not the business of the gospel to explain, it proclaims. The call of Abraham was not the unusual thing, that is rather the ordinary experience of men. The unusual thing is the definite and unmistakable way Abraham interpreted the call. He knew that it was a call from God. Our problem is to determine whether or not we have received God's call. To distinguish between the call of God and the call of man, requires not only intellectual alertness but spiritual discernment. In these days of theological controversies and political bickering we need our mind clarified by ridding them of all prejudice and preference. It would be easy for a man during these days to think that he was defending the Bible or contending for the faith, when in fact he is merely playing to the foot-lights. It is easier to bask in the congenial sunlight of popular applause than it is to play the part of a real prophet of Jehovah. It has always been easier to be patronized of the populace than it has been to be a pioneer for God. Nothing is more difficult in these times in which we are caught up than to determine the right course to pursue. But nothing is more clear than this—God is calling for men with alert minds to lead His church in a grand forward move to a land of great fundamental human needs in the solving of our baffling problems, in the realm of unattained spiritual power, and to a program of world evangelism.

"From California's shores of gold,
To Jersey's coast of sand
From Minnesota's lakes and hills
To Dixie's sunny land:

In East and West and North and South,
In valley, plain, and glen,

The call of God is sounding loud
For stalwart Christian men.

In marts of trade where commerce reign,
And business bears its sway
In all our heated rushing life
The call rings out today.

For men of grace and granite too
For men of faith and force and vim,
To rise and serve and laud the King,
And bring the world to Him."

Blessed is the man who hears the call, interprets it, obeys it, and has a part in the sublime campaign.

Again, The Old Time Religion gives to its possessor the attitude of Spiritual Adventure. Abraham was living easily there in the low lands, surrounded by his family and friends, amid familiar and comfortable circumstances, when the call came to him to depart into the strange land. It was a land of hills and hardships, a land of valleys and shadows that he was called to, but Abraham did not see all of that; he knew only that it was the call of the Highest, and he only saw the direction, so he walked west with God. He went forth to go into the land of Canaan, and into Canaan he came. He left the old for the new, the known for the unknown, the familiar for the untried, and became a great explorer for God. He left the old pagan religions of his boyhood and went out to find a new religion, and he passed through the plain of Moreh and removed from thence unto a mountain and there builded an altar unto the Lord and called upon the name of the Lord. He went a thousand miles to find a new religion, and when he came upon it, he called it "Ancient of Days". He found that it was "As old as the hills". It was "From everlasting unto everlasting". So it was the Old Time Religion that he found. But he did not find it in the low lands of luxury. He found it on the mountain top of vision after many days of rugged climbing. What a venture that was! The pull of the mountain was upon him and he left the murky low lands and went up where the air was clear, and there he discovered God, and the unexplored land to the south and he journeyed, going on still. That

is the reason he has a place in history. His kind create history. He is the father of the faithful, and there follows in his train a long lineage of sons even down to Him whose boldness alarmed the Traditionists with his, "Ye have heard it said, but I say unto you". Jesus too was a climber, and He gave to the world its greatest revelation of light and love on Calvary's brow. He had all who would be his disciples to follow him. Are we ready to go out at His call? It may mean breaking away from the customary and leaving behind the most cherished and dear. We may have to quit the familiar, leave the happy comforts of the trusted and tried, and journey forth to the untried and the unknown and there search for the realities in the new order of a new world. The old ways may be more comfortable, and the old ruts may be easier to follow, but the question is—do they lead anywhere? The land of promise is still ahead of us. But it lies across the trackless waters of the Jordan. We shall have to cross over. Are we ready to embark?

Then again, the religion of Abraham brings Self-Abnegation. "He obeyed". He was lost in a great cause. He did not know the way he was to go. "He went out not

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M. P. L. BERRY, President, Clinton, Miss.

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knowing". It was a thorn-set way, but it was the way of life, and he walked in it, although it was lonely and led along the valley of the winding river. No doubt he often felt himself hedged in by the hills, having been used to the plains. He did find hindrances along the way, nor did he come to the point of surrender and victory all at once. The record says, that he took Terah with him. Now, Terah was his father, and they marched along the level land as long as Terah was with him, until they reached Haran, and there Terah died. Haran is the point where the caravans strike across the desert for Canaan. Here they camped until Terah died. "Terah died in Haran". That is a sad story. Terah ought not to have died there, for he was still in Mesopotamia, and he had started for Canaan. Yet he not only missed Canaan himself but he impeded the progress of Abraham; for not until after he had died could Abraham gather up the family and journey on westward on the great adventure that proved a blessing to all nations. But many a man dies in the same spiritual country in which he was born. They feel no exhilarations from the migratory movements of their day, and will follow no line of progress. They are content to abide in a spiritual land dominated by traditions and precedents. When the church strikes her tents and attempts to become a pillar of fire for humanity, Terah settles down in his native ideas and ancient creeds and if he moves at all he only goes over on the banks of the Euphrates. Some men fall away from the Fundamentals of Christianity like the child falls out of the bed—they fall out getting in. Such a man prefers that the church remain behind like a walled city in the on-going march of the world's affairs. Haran is the dividing point between Chaldea and Canaan which marks the spiritual tragedy of many souls. To some, the Old Time Religion is exclusively a plea for the past and a warning against any break with our cherished childhood inheritance. They forget that every time you touch the heartstrings of the great founders of our religion you hear the tones of two glorious tunes. One is:

"Faith of our fathers, holy faith
We will be true to Thee till death."

And the other is:
"Onward Christian soldiers
Marching as to war,
With the cross of Jesus
Going on before."

A wise disciple said Jesus is like a householder who brings out of his treasures both the old and the new things. The old because they are the tried and true, and the new that grow out of the old. All history like men must walk on two feet. One foot must rest upon the ground already reached, and the other must reach for the land yet to be attained. There can be no genuine safety or progress without each and both of these steps.

Who knows but that the church is now encamped on the border of some worthy attainment, waiting for the

hoary headed materialist whose faltering steps can no longer keep pace with the militant march of the kingdom to be removed to the land of his fathers, for Terah must die before Abraham could resume his forsaken path. But Abraham moved on. God is exceedingly patient and he waits lovingly for his people to move up to him. The Old Time Religion will not let a man remain static. Abraham could not stay in Haran regardless of the luxury and the beauty of the place. The Lord of the Hills had called him. He obeyed, and went out not knowing whither he went. We must do likewise. Are we ready to march?

Ours not to make reply,
Ours not to answer why,
Ours but to do and die.

Finally, the religion of Abraham is a religion of Sacrificial Service. We of this day can hardly realize what it meant for Abraham to give up his country. It meant not only the yielding of his rights to a land that promised much in wealth, protection and perpetuity. Chaldea was a land of extending plains, and walled cities, and Abraham was heir to a goodly portion of it. But his going away to another country meant the yielding of his political right as well as his personal and property rights. He could never be a citizen again of his boyhood home. And he never became a citizen of any other country and died without ever possessing any part of the land of promise. He was a sojourner as a stranger in a strange land. He dwelt in a tent, and was a pilgrim all the days of his life, and died without obtaining the promise.

Is that the Old Time Religion? Well, that is the kind Jesus had. "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head". Not because he was penniless, but because he was a pilgrim. Abraham had no home not because he was poor—he was a pilgrim. The souls with a divine outlook are ever on the march. The divine call, to go out, transcends the boundaries of any country in interest and sympathy. It breaks over the border of race and surmounts the wall of prejudice until it takes in all the world. The divine man is not satisfied with the world even though he should number his blessings with the stars, for he looks for a country beyond this world. His faith peers beyond the boundary of time and space, and he seeks to dwell in a city which hath foundations, whose builder and maker is God. His home is where—

"There is a city, builded by no hand,
And unapproachable, by sea or shore,
It is unassailable by any band
Of storming soldiery for evermore.
There we shall no longer divide our time
By acts of pleasure—doing petty things
Of work, warfare, merchandise or rhyme;

But we shall sit beside the silver spring.

That flows from God's own footstool
and behold
Sages and martyrs, and those
blessed few
Who loved us once and were loved
of old
To dwell with them and to walk
with them anew.

In alterations of sublime repose
Musical motions the perpetual
play
Of every faculty that heaven be-
stows
Through the bright busy eternal
day".

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MISSISSIPPI WOMAN'S COLLEGE

The Endowment required by the Southern Association is now being raised. Hattiesburg in one week gave seventy seven thousand dollars (\$77,000.00). Application for full membership as an A-1 college will be made at the next meeting.

We invite you to send us your daughter to be trained in a standard college under the sincerest Christian influences.

Freshmen accepted with sixteen (16) units from an accredited high school or by examination.

Physical Director gives whole time and close attention to physical welfare of students. Beautiful new forty thousand dollar (\$40,000.00) hospital on campus but no serious illness in recent years. Spacious indoor swimming pool. Tennis, Basket Ball, Hiking and Hockey. In the beautiful Ozona and Long Leaf Pine country.

Two large fireproof dormitories. Each room is for two students and has attached bath. Dockery Hall and Love Cottage are conducted on the Self-help plan and expenses are very much reduced.

No higher class musicians in the South than Elwood S. Roeder, Director of Music and teacher of Piano, and Barbara Stoudt-Roeder, teacher of Voice. Mrs. Kate Downs P'Pool has been head of Speech Arts Department for ten years. Highest advantages in Art and Home Economics.

A check for twelve dollars and fifty cents (\$12.50) will reserve a room in any dormitory for the next session beginning September 16. For beautiful new catalogue address

J. L. JOHNSON, President,
Hattiesburg, Miss.

Listen, Intermediate Teachers

Is your class doing things really worth while? Are you content to meet because of habit or custom? Would you like for your class to become wide-awake, alive, active and growing? Would you like to have a definite purpose and accomplish something? Then organize.

Write Miss Virginia Lee, Baptist Sunday School Board, Nashville, Tenn., for literature dealing with the Intermediate work and organization. When you have organized, enroll with the Sunday School Board and free literature will be sent you dealing with all phases of the work.

PLEASANT RIDGE, HOLMES COUNTY

Some of the old churches of the state have done very little in some ways seemingly. They scarcely get on the front pages in any of our papers, their praises are never sung, and for this no one individual is responsible, for nobody in the church becomes aggressive enough to ever put the church "on the map" so far as the world about is concerned, yet deep in the veins and hearts of many of the primitive natural folk there flows blood of the purest type, true American, and deeply Christian.

These old country churches make contributions of this blood and heart life in the form of men sent out from these primitive homes, close to nature and to God, and these men become the most useful soldiers of the cross. Such a church is Pleasant Ridge in Holmes County, about half way between Durant and Lexington. It was there one day some half century or more ago that our beloved Dr. T. J. Bailey, then a country lad, gave himself to God and later to the Christian ministry. All informed Mississippi Baptists know something of what that gift has meant, not only to Mississippi, but many of us know that Dr. Bailey's life and service has been a blessing to the world. Another, though possibly not a direct contribution from Pleasant Ridge, but closely associated in heart and life work, perhaps not as widely known, but no less deeply consecrated and useful in his sphere, is Brother J. T. Ellis, who was for a long time pastor of the old church. The very latest contribution, still in the form of man-power, is young Brother Ray Truitt, who was licensed to preach some months ago and who is now a student for the ministry in Mississippi College.

On the first Sunday in May this old church and the friends of other denominations in the community had what was called a Memorial Day. It might also as correctly be called "Home Coming Day." On this day we had the most deeply arousing and inspiring services the church has had in many years. In the morning after two or three short readings by some of the fine little girls, Brother J. T. Ellis delivered a very helpful and touching sermon, something that is likely yet to be largely effective in bringing other young men and women to the decision for special service in the

Kingdom. Then came a historical reminiscent address by Dr. T. J. Bailey. Besides a complete survey of the church from its origin, Brother Bailey held up before us those who have lived for the generations back and urged that their memory inspire us all to do still greater things.

A fine dinner was enjoyed together and Brother N. A. Edmonds preached a very helpful and appropriate sermon at the old Presbyterian Cemetery near by in the afternoon. The largest crowd assembled for years at the old church was there that day, and it seemed to be effective in bringing the people into fellowship as nothing has in many days. The preachers present were: Drs. Bailey, Ellis, Phillips, Brother Ray Truitt and the pastor. Our prayer is that this old community may continue to send out fine men and women and more money than ever with which to spread the Gospel to all the world. Pray with us.

—T. J. Bloss, Pastor,
Flora, Miss.

COLDWATER MEETING

Evangelist A. D. Muse and Singer H. A. Hunderup came to us on the evening of May 25th and closed out Sunday evening, June 6th. Our people tell us that Brother Muse did the greatest teaching and preaching that has ever been done here during a revival. He held three services a day during the week and four services on Sunday. His morning and afternoon services were given to teaching. His services were evangelistic. Brother Muse knows the pastor's lot and draws his people to him. The nature of the work he is doing will live long after he has gone. We need more of his type in the evangelistic field.

We never had a singer that got hold of our people and made them sing as Brother Hunderup did. He knows music and knows how to make the people sing and enjoy it. His Sunshine Choir was the best we ever saw for children. Hunderup is not only a singer but a good preacher as well. If some good church could secure him for her pastor, she would be fortunate.

As the result of the meeting we had eight additions to our church. Considering that there are a very few non-church people in Coldwater, we had fine results.

—E. S. Flynt.

COLUMBIA, TOO

A few weeks ago the First Baptist Church, Mansfield, Louisiana, furnished the Record with an item of news which was considered to be based on authentic information to the effect that the First Baptist Church, Mansfield, Louisiana, and the Baptist Church at Pontotoc, Miss., had the only two advanced standard Sunday Schools in the South.

As a matter of fact, however, the Columbia Church at Columbia, Miss., not only has complied with these high requirements for 1925, but has maintained the standard for four consecutive years, and the Mansfield Church not only hastens to

make correction of their former statement, but congratulates Columbia upon this splendid showing.

DR. DeMENT IN SOUTH CAROLINA

It was my privilege and joy to spend eight days recently with Dr. Furman H. Martin, pastor of the First Baptist Church, Florence, S. C. I preached twice daily on the Gospel according to John. The eight-day period was set apart for Biblical instruction and doctrine. The attendance was excellent and the spirit of the people most cordial and appreciative.

The beloved Harry D. Clarke led the singing superbly.

Dr. Martin is a great preacher, leader, pastor and friend. His church is one of the best in the state or the South. It has a membership of over twelve hundred, eight hundred in Sunday School, and sends in monthly \$1,000.00 in support of our Baptist Co-operative Program. Dr. Martin preaches to crowded houses and badly needs a larger auditorium and more adequate Sunday School accommodations.

We shall always cherish delightful memories of Dr. Martin and his noble, warm-hearted people.

Fraternally yours,

—B. H. DeMent.

March 19th, 1921.

Hon. Herbert Hoover,
Secretary of Commerce,
Washington, D. C.

My dear Mr. Hoover:

You will perhaps remember me as Chairman for Tennessee of the European Relief Campaign recently held. Tennessee was asked to contribute \$150,000.00. There is reported so far about \$235,000.00.

But the purpose of this letter is not to make a report, but to inform you that the chief of the credit for the success of our Campaign in this state belongs to Dr. E. E. George, Secretary of the City Y. M. C. A., Memphis, whom I selected as State Director. The only credit I claim is for having selected the best man in the state to do the job.

This campaign gave me excellent opportunity to observe the unusual ability and character of Dr. George. He is doing a wonderful work in Memphis, but it occurs to me that he is too big a man for the restricted field in which he is now working. I thought perhaps that you might need additional help of a high order to assist in the distribution of these funds in Europe or to do some other constructive work requiring great ability, strong Christian character, broad vision, and exhaustless energy.

In case you have such a need in any of your fields of philanthropy I commend Dr. George to your consideration. The honor of a word from you at your convenience would be greatly appreciated by your very staunch friend and admirer.

Very sincerely,

—J. E. Edgerton,
President of National
Manufacturers Association.

Copy

IN MEMORIAM

On Saturday, June 6th, the gentle spirit of Miss Nola Hutchins slipped away from its frail habitation and went on to be with God. She had been in poor health for many years and patiently had waited on the Lord. Her faith in Christ her redeemer must have been the strength of her faithful life through all the years. She was received into the Hebron Baptist Church, Lawrence County, when but a girl and lived in accord with her profession to the end, being seventy-one years of age. She passed away at the home of her brother, W. C. Hutchins, with whom she had lived a number of years. The burial service was held at the home, conducted by the pastor, then the body was laid to rest in the family cemetery near by.

Her friend and pastor,

—J. P. Williams.

Mrs. G. C. Dollahite

In memory of our sister, Mrs. G. C. Dollahite, who departed this life May 18, 1925.

Sister Dollahite was nearly 49 years of age and had been a faithful member of the Baptist Church, Sunday School, and B. Y. P. U. work for a number of years. Twenty-two years ago she was married to Mr. G. C. Dollahite and to this union five children were born. One infant son preceded her to the heavenly home 15 years ago. She has a husband, one girl and three boys left to follow in her footsteps.

Sister Dollahite was sick about eighteen months before her death and suffered very much, but was patient and cheerful to the end. Just one day before she bid us farewell our pastor, Brother J. W. Henson, went to her home, read and talked with her and she enjoyed it so much.

1. Resolved, That the church has lost one of its best members and leaders, but our loss is heaven's gain.

2. That we may all live the life that Sister Dollahite has lived, that we may leave behind us the sweet testimony that she has left with us.

3. That we bow in humble submission to the Lord's will.

4. That this be spread upon the Baptist Record and that a copy be sent to the family of this sister.

Weep not dear loved ones for mother, wife, daughter and sister is only sleeping.

Her soul, the Lord is keeping

On the road to joy divine,
Bravely fight and never falter,
Heaven's bliss will soon be thine.

Mrs. John W. Taylor,

Mrs. James I. Haynes,

Committee.

In Memory of Baby Earl Thompson

As the loveliest flowers of the garden are always the first to be gathered, so was the going of little Lewis Earl, twelve and one-half months old son of Mr. and Mrs. R. M. Thompson. "The Lord giveth and the Lord taketh away, blessed be the name of the Lord".

On May 10, 1925, God gathered

this little flower to bloom in Heaven. Father, mother and big brother, while it is in vain to try to soothe the grief with words, yet we would remind you of the blessed promise of Him, who afforded such a beautiful invitation to such little ones as he. They who stood with broken hearts around his little grave need have no fear. He is safe in the arms of Jesus—and the consolation is theirs who grieve that never sweeter innocence enriched the realms of the dead. His body was laid to rest in a beautiful bower of flowers in the Bassfield cemetery, Rev. Otto Porter officiating.

May God richly bless the bereaved.
—Bassfield Friends.

Obituary

Just as Southern Baptists were starting on their journey to the Convention in Memphis the spirit of Brother J. P. Byrd took its flight from its mortal clay to the Father who gave it.

He was taken suddenly at Ashland while there on business and carried to Memphis to the Baptist Hospital and underwent an operation where nurses and doctors did all that humans could do, but the end soon came. In the going of Brother Byrd the town and county have lost one of its best citizens and the church a most faithful and efficient member. He was senior and chairman of our deacons.

He leaves a wife, a most inestimable character, and two daughters who are worthy examples of their noble father and grandchildren and a host of friends. At the funeral service men from Ashland, Ripley and Blue Mountain paid tributes to him that were most inspiring and helpful.

His blessing upon the family and many friends.

—W. R. Cooper.

(Continued from page 11)

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LOWRY—HALL

Thursday, June 25th, Rev. Mark Lowry and Miss Susan Olivia Hall were married in the Baptist Church at Pelahatchie. Mr. Lowry was graduated from Mississippi College a year ago, and Miss Hall from Hillman two years ago. Both have been successful teachers since graduation, he at Flora and she at Schlater. They will teach next session at Minter City, but expect to go later to the Seminary. They were both excellent students and are splendid young Christian people, who give promise of great usefulness. The young lady was a member of the editor's household for two years and he performed the marriage ceremony, assisted by Pastor R. L. Wallace. Including the groom there were six Baptist preachers present.

—P. I. L.

Christian stewardship may be considered at administering all the affairs of life, including life itself, according to the will of God.

Blue Mountain College

FOR YOUNG LADIES

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THE EUNUCH'S CONFESSION, SPURIOUS

By R. S. Venable

The language found in Acts 8:37 reads, "And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God". It is omitted from the text of the Revised Version, because it is not found in the best manuscripts of the New Testament. The leading authorities in New Testament criticism are agreed in its rejection. It is universally regarded as spurious and therefore without standing as inspired Scripture. The passage is found in what is known as Textus Receptus, from which our Old Authorized Version of 1611 known as King James' Version was made. This old Greek text held its position as an exact reproduction of what the inspired writers of the New Testament really wrote, but it has lost its standing. The discovery in recent times of older and more authoritative manuscripts and the development of the science of New Testament criticism have so far discredited the old text, that it no longer holds the commanding position once accorded it. It has been displaced by a better text; a text based upon the oldest and best manuscripts possessed by Christendom in our day.

It is a well known and regrettable fact that there are no autographs of the inspired writers. These have long since perished and left us with only the copies of what the inspired men of New Testament times wrote with their own hands. Just what these men of the spirit wrote, must be gathered from the copies which have come down to us. These manuscript copies are of varying degrees of merit, and a comparison of these copies discloses a variety of readings which could not have been possible in the autographic sources of which they claim to be the copies. These various readings due to errors of transcription, impose the necessity for a careful study and painstaking comparison of all the manuscripts now going up in the thousands. This vast wealth of material is increased by ancient versions and quotations from the early writings of the church fathers from the Second and Fourth Century of the Christian era. This inviting field of sacred research has called into service great numbers of men of marked scholarship, industry, critical acumen, enduring capacity, enduring capacity for arduous toil and conscientious purpose to discover and give to the church and the world, the New Testament writing in the form in which they came from the hands of the inspired writers. These workers have not only brought us a Greek Text corresponding more nearly to the original copies of the sacred writings, but they have also developed the Science of Textual Criticism which is safeguarded against the prejudices and caprices of men, and fortified them against the assaults of tradition and the edicts of councils and the mandates of kings. It has been no part of the purpose of these workers to dethrone the traditional text, nor

to create difficulties, but it has and is their purpose to recognize the difficulties and remove them and bring forth an inspired Greek Text of enduring value. To be sure the results of the noble service of the critics of the New Testament sources have thrown to the discard the Received Text of which our Old Version was a translation. This venerable text was retired because of the encroachments of an authority whose credentials bore the seal of the oldest and most trustworthy manuscripts of the original text of the New Testament Scriptures. The sources from which the old text came were not sufficiently numerous and authoritative to maintain the supremacy which had lasted for two hundred years both in England and on the continent. The loss of the old text came of its displacement by a better one. It now has few defenders. It will never come back. It will be of interest to note the history of its formation and then point out some passages found in it which are not found in the best manuscripts and are rejected by all New Testament critics.

1. Cardinal Ximenes, a Roman Catholic dignitary, a Spaniard, edited the first printed copy of the Greek New Testament in 1514. It was not published until 1522. It was one of the six volumes of the Polyglot Bible, and the delay in its publication came of the tardiness of Pope Leo in giving his approval of this mammoth work. This the New Testament comprised Volume 5 of this expensive edition of the whole Bible in Greek, Latin and Hebrew. The text of the New Testament was delivered from late and inferior manuscripts.

Erasmus was regarded as the best classical scholar of his time and in many ways qualified to publish the New Testament in Greek which he did at the solicitation of an enterprising printer, Froben at Basel. After less than ten months of labor on the work he published a one volume edition of the New Testament in Greek. The manuscripts employed by him were with one exception late and of no special value. Erasmus' first edition appeared in 1516, followed in 1519 by a revised edition correcting the misprints of the first; he followed this with a third edition in 1522, which became the foundation of the received text, as one sees in tracing the history, as it passes under hands of Stephanus, a "Parisian printer". Stephanus published in 1550 an edition of the Greek Testament based upon the text of Erasmus, with such marginal readings as he found in fifteen additional manuscripts of comparatively recent date. He studiously avoided any disturbance of the Erasmus text. Of this text Gregory (Canon and text of the New Testament 1-44) says, "The year 1550 saw the publication of Robert Estiennes Stephens large edition named Regia. This was the first edition with a critical apparatus * * * This fine edition is in general the source of the so-called Textus Receptus for England". Dr. Robertson says, "The Stephanus text was supreme in England and the Elzevir

text on the Continent, but they were practically the same". (Intro. to the Textual Criticism of the New Testament p. 24.) Prof. Souter says of the Textus Receptus, "The text which was to enslave the Greek Testament student for two hundred years and more was based really on Erasmus' last edition, the Complutensian Polyglot, and a handful of manuscripts, in fact on something like a hundredth part of the Greek evidence now at our disposal, not to speak of versions and citations. Estiennes' 1550 text ruled in England and the Elzevir on the Continent, the two being practically identical. (The text and canon of the New Testament, pp. 96-97.)

There was, for long a widespread superstitious reverence for our old version based upon a defective Greek Text of the New Testament. Happily we are now beginning to realize that God's inspired word is found in the original language in which it was written and an English version is only an effort to put in the language of the people, what is found in the inspired text. The correct Greek text of the New Testament must first be determined as nearly possible. Many of the most devout, conscientious and scholarly men and women of the last two centuries, have given their life to the work of discovering just what the inspired writers did write and our Revised Version is designed to convey to us exactly the inspired thoughts which the writers wrote in the Greek. To turn away from the results of their labors is to turn away from the best source we have

for learning the inspired truth of God. To withhold from the people the results of New Testament study, in ascertaining the true text and then of its translation into our own language, is to wrong the people. (Continued next week)

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